



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUAL THEOLOGY.—THE WORD OF GOD.

A DISCOURSE BY MR. J. W. FARQUHAR.

Delivered at the Free Gospel of Spiritualism Services, Doughty Hall, Bedford Row, London, on Sunday evening, January 30th, 1875.

Lessons: Ecclesiasticus xviii. 1—13; xlii. 15—25; and xliii.; John i. 1—18.

Suppose a man to leave England for India soon after the birth of his son, and to remain abroad for some years. He writes, we shall say, a history of his experiences in the country, and sends the manuscript to a London publisher, who brings out the book in a handsome form and profusely illustrated. The child, now about five years of age, is in the room when a parcel is brought in, and his mother on opening it says, "This is your father's book, just come from the binders." "What," says the boy, "did my father really make this beautiful book?" "Yes." Some time after, he shows his father's book to a visitor, who praises the type, the illustrations, and the binding, naming at the same time the printer, the engraver, and the binder. The boy, who had been told that his father was the author of the book, goes to his mother and says, "Did you not tell me that this book was made by my father?" "Certainly." "Did he make the paper?" "No, the papermaker did that." "Did he print the letters?" "No, that was the work of the printer." "Then he made those beautiful pictures?" "No, the engraver made those." "And the green and gold covers?" "They are the binder's work." "Then, why did you tell me that my father made this book, when there is nothing whatever that I can see about it that was not done by somebody else. What *did* my father make?" "Your father made this book; he made the thoughts which are in the book, and that is really the book itself; all else, everything that you can see and touch, is only the clothing of the book." If we suppose this child to be more precocious than the generality of children at his age, he might say within himself, "They tell me that this book is my father's work, and I find it is really the work of many people, and so far as I can see, none of it was done by my father; what they tell me is my father's work I cannot see; how do I know that I could see my father himself? How do I know that I have any father? I have been told so, but people often say what they do not mean." In such a case, which is right, the mother or the child? Both are right. From the childish point of vision not one atom of the book before him is the work of his father, though the father is the cause of the material volume. The mother is right on a higher plane of vision, from which she can view not only her own but her child's position. She can account for, and thoroughly excuse, his want of perception on her plane, because he has not yet reached it; for intolerance of diversity of opinion is invariably in proportion to ignorance and self-conceit. Charity, or love, believeth all things. Everything sincerely believed is relatively true; that is, true in relation to the mental position and capacity of the believer. Even dreams, as a poet of our own has said, are true while they last. To take an extreme case; a man in *delirium tremens*, or a maniac, whether his state is the consequences of his own acts, or from hereditary influences, is in a condition where the mental world within bears a peculiar relation to the external world; and, while that state continues, it is impossible he can see and reason as other men. But some men are called insane whom others regard as only wise before their time. Is there any sure test of

distinction? Yes, a very ready and sure test. How do they act towards those who differ from them? If a man has attained to a higher sphere of vision he can see all on the lower spheres, and perfectly account for the fact that the inhabitants of those regions do not see as he sees, and so far from being angry or vexed with them because they are not where he is, he does not even pity them. He calmly makes known among them the truth as it appears to him, because there may be some who are prepared to hear and to receive part at least of what he knows. But if none will hear, he believes in the Eternal, and can well afford to wait, for "he that believeth shall not make haste." All men of true genius are patient. False genius is impatient and intolerant. Love believeth all things, for love has attained the height from which all things are seen in their relations to each other, and in those relations they are all true and good.

Our subject this evening is "The Word of God." What is that? Just the same in kind as the word of man, which is the expression of the thought of man, and the thought of man is man himself in manifestation. The thought of man, however, seen or expressed, is more truly the man than is the visible human form. Go to the sculpture rooms of the British Museum, and among others you will see one or more busts of Socrates. I suppose we may take for granted that they correctly represent the features of that philosopher, for the sculptor was sufficient master of his art to have made the countenance beautiful, if beauty had been there. So we may say of the Greek philosopher, there is no such beauty in his countenance as to attract ordinary observers. If you point out the bust to one who knows nothing of the man, he would call the countenance plain, or even ugly. He is not so to you, for the features are transfigured by the light of his philosophy; in which, as given in Plato's writings, we see the real Socrates. We know Dr. Johnson more really after his departure from this world, in the pages of his too faithful biographer, Boswell, than if we had been his intimate friends. St. Paul's Cathedral is a better manifestation of Christopher Wren than the visible form of the architect himself. If we did not know who built St. Paul's, if we did not believe the testimony of others to that fact, we could not, of course, associate the work with the maker. If we had intimately known the architect, we might have inferred St. Paul's from him, but not without such knowledge could we infer the architect from the building. So, it is easier to reach down from nature's God to a true estimate of nature, than it is to "reach from nature up to nature's God." Assuredly, having looked down from God to nature, we can look up again and contemplate nature's God, but the descending is prior to the ascending vision. It requires the true "vision and faculty divine" to enable us to see in nature more than is open to the natural eye and understanding. Acknowledge God, and it necessarily follows that the visible universe is a manifestation or word of God. Acknowledge, as everyone who is not blind must, the visible universe, and it does not follow that everyone who sees that can raise his vision above sensible phenomena to the substance or reality that underlies it, or all would necessarily believe in God. "Show us the Father, and it sufficeth us," is the cry of partially enlightened humanity, and all the while manifestations of the Father are around, above, and within us. Visible nature is the word of God for all degrees of life in this world. It is a revelation of God, apart from any knowledge of Him as the author of it. It is a revelation to the beasts of the

field to the extent of their possession of natural life, and their enjoyment of it. It is a revelation, in a somewhat higher degree, to the savage just emerging from the brutal nature. It is a many-volumed revelation to the man of science, who would gladly spend eternity in exploring its wonders; and all this it may be without knowledge or acknowledgment of the Lord of nature. Yet their Father cares for them none the less that they do not know of or care for Him. He may well be patient who has eternity to work in. They shall all, from the least to the greatest, know Him in good time. The natural word is for the natural mind in all degrees of development. There is another form of his word for the spiritual mind, by which even the natural word may be more clearly understood. Before considering the spiritual form of the word of God we may here take notice of the difficulty of understanding the fact of the creation of a material universe in time consistently with the spiritual nature and unchangeableness of Deity.

Living and life-giving spirit cannot, it is contended, proceed from dead matter. Granted most fully, for one thing cannot proceed from another of a totally different nature to itself, and for the same reason life-giving spirit cannot give existence to dead matter. It is just as easy, or as impossible, philosophically, to conceive of one as of the other. Still further, if the Infinite and unchangeable One created the material universe in time, there must have been a prior eternity in which what now exists had no existence, and so there is now added to the infinity which always existed—this partly visible and mostly invisible universe of worlds. But the idea of infinity does not admit of any addition or diminution. Here it may be said, and rightly said too, "Why disturb men's minds by raising such difficulties?" Well, I think I would not have raised them, even had they occurred to me, but they are already raised. In every discussion that I have seen on the question of the existence of God, between atheists and Christians, those and other difficulties are urged on one side and left unanswered on the other, and atheism gains an easy victory over opponents who should never have attempted publicly to discuss the question without being thoroughly prepared to give a satisfactory answer to the ordinary objections of their adversaries. In private conversation it is, as I have said before, a perfectly legitimate mode of meeting such difficulties to say, "I know that one absolutely perfect Being exists, in whom and from whom are all things, but I do not understand the nature of his existence, and cannot at present reconcile some of his attributes with my conception of his works; but what I do not know or understand must not diminish my faith in that of which I am well assured." Such reasoning is sound so long as it is satisfactory to the reasoner, and when he desires something better the desire itself is prophetic of clearer vision. Let us see how far we may attain to a rational solution of the question.

Bearing in mind the principle, that though the lower state cannot comprehend the conditions of the higher, the higher must comprehend the state of the lower in all its limitations and imperfections. Infinity comprehends finitude, eternity comprehends time, and omniscience comprehends ignorance and imperfect knowledge as relative states of being. Otherwise there could be no communication between the highest and the lowest. No Word of God could be imparted or received, no son of God could exist, no child could be educated, because the intellect of the teacher could not adapt itself to the ignorance and limited capacity of the scholar. A true definition of Deity cannot exclude any degree or mode of existence from his being, because He is all that is. Infinite in perfection He necessarily comprehends all progressive stages of life as modes of existence; "for," as an early and eminent Christian theologian said, "of Him, and through Him, and to Him are all things." Although the admission of this principle does not solve the question of material existence, it goes some way towards it. God is spirit, whence came matter? God is light and life, whence came darkness and death? As to death, what greater reality than that? Oh, there is no denial, not even by the atheist, of that fact, notwithstanding its being in the Bible, "It is appointed for all men once to die." It is but right and just that when a man disbelieves in one great reality, he should have a strong faith in what has no existence out of his own mind. If you will not believe in God who is, you shall believe in death, which is not. Who created death, and when? It never was created, because it has no existence apart from the imperfection of the natural mind. Who created darkness? We create darkness, for it is merely a relative condition of perception. But matter, dead, inert matter, that surely is a reality, or seeing is not believing. Well, I don't think it is; seeing is seeing, and believing is believing, but the one is not the other. Can we not trust the evidence of our senses? Certainly we can, just as far as oxen or horses can trust their senses, and no further. The animal has natural sense, which is all that is required in his degree; and, as natural or animal men, we have the same; as intellectual, and still more as spiritual men, it is our duty and privilege to correct the fallacies of the lower degree by means of the superior senses. To our natural eyes, sun, moon, and stars appear of a similar magnitude, and at a similar distance as they appear to the brute creation, but our rational sense corrects the natural; we prefer trusting to the testimony of reason rather than to the evidence of sense. To one, again, whose spiritual senses are opened, sun, moon, and stars must have a very different aspect.

William Blake, seer, poet, and painter, said, "I assert for myself that I do not behold the outward creation; that to me it is hindrance, not action. 'What! it will be questioned, 'when the sun rises, do you not see a round disc of fire?' Oh, no, no. I see an innumerable company of heavenly hosts, crying, 'Holy, holy, holy, is the Lord God Almighty.' I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, but not with it." But that was evidently hallucination, most men would say, which simply means that we do not see what he believes he saw. He believed he saw such things, do we do anything more than believe we see any visible phenomenon? The peasant, when he finds a gentleman with a hammer chipping stones on the mountain side and filling a bag with them, thinks the man is under a hallucination, only he uses a shorter and more expressive word, and says the poor gentleman must be mad. The geologist sees by his intellectual sense what the peasant cannot see by his natural sight. The geologist can tell the nature of the various specimens of rock, and their relation to each other, but he cannot inform us as to the essential nature of any stone, though he may mutter something about "ultimate atoms," words which are no more expressive to him than they are to the ignorant peasant. The natural mind has only sensuous perception, the intellectual mind attains to rational perception, but the one is as far as the other from having any idea of the essential nature of substance itself—of that reality of which all sensible objects are faint expressions. When Moses saw with wonder in the desert a bush burning and not consumed, he thought, as most who read and credit the story think, that this was a miracle. We credit the story because it accords with the laws of the inner sphere of nature as revealed to even partially-opened spiritual vision, but there was no miracle. The bush had not been set on fire and preserved for the purpose of convincing this man of the Divine power. The bush had been burning during the whole period of its growth; its growth depended on the burning. The only change was in the case of the seer, who for the first time saw a spiritual reality through a natural object. God was not specially in that bush. His life fills every seed, plant, and tree throughout the universe, and there is not a spot in it which is not "holy ground." It was most fitting, when Deity revealed Himself by word as the I AM, that He should previously give a revelation of the fact in nature. First, the visible fact, then the spoken word. It is astonishing, when one reflects on it, how pertinaciously we cling to the belief that the testimony of natural sense is absolute; that this seeming "dead matter," which we see and handle, must appear, as it does to us, not merely to higher grades of spiritual life, but even to God Himself. Such is really the assumption, not merely of the unlearned but of philosophers, that underlies all reasoning about the nature of material substance. Yet, if the question were fairly put to them, "Do you believe that God, if you admit the existence of God, or an angel, if you believe in angelic nature, sees this natural world precisely as you see it?" he would say, "No, I suppose not." "Have you any idea as to the difference of aspect it would have to such beings?" "No." "Then, for anything you can tell, it may have no appearance at all, or the appearance may be so different that there can be no comparison between your view and theirs. In dreams, the ground on which we walk, and the objects we see and grasp, appear no less real or substantial than when we are awake. In our sleep invisible thought becomes visibly extended, and appears external to our perceptions. Thought is spiritual substance, and spiritual substance is divine substance; thus all thought is a modification of the Divine thought. To ask when God began to create is to ask when He began to exist. The visible universe is the manifestation of the Divine nature seen according to the state of the percipient—naturally by the natural mind, intellectually by the scientific mind, and spiritually by the spiritual vision. No doubt worlds, in their individuality, begin to exist; in all probability our own world is an offspring of the sun, as are the other worlds of our solar system, just as individual men are born in time and undergo change; but what is meant by creation is the coming into being of the visible universe. So far as we are concerned, that had its beginning when we began to perceive it, and not before, and will end when one of the many veils which hides absolute being from our sight is uplifted. So far as humanity is concerned, it has always been beginning and always ending. When did sugar become sweet and vinegar sour? When did the rose appear white or red, the diamond become hard, fire hot, and burning painful? Only when there was a mind in such relation to those objects as to realise the respective sensations from them, not before. Change the relation of the mind, and the properties become changed. To cause all this frame of things which we perceive in the universe to vanish and "leave not a rack behind," would require no change in any particle of substance. The closing of natural and the opening of spiritual vision would suffice. Such a change is always in action. When this dense veil, called the natural body, is put off, we shall find ourselves where we were before—that is, where our thoughts and affections are. When the natural gives place to the spiritual, the corruptible or changeable to incorruption, the mortal to immortality, we shall still find a visible universe, of which the visibility or clothing shall be more manifestly, but not more really, of our own creation. According to the concurrent testi-

mony of the best seers, the objective nature of a spirit's surroundings is manifestly in harmony with the quality of his mind, or with the mental character of an association of spirits of similar disposition. There most clearly it is seen that "tis the mind which makes the body rich," and constitutes all the wealth of the man and his society. Thus it ever has been, and ever will be. In the beginning the Elohim, that is, the gods, created the heavens and the earth; and who are the gods? "I said unto you ye are gods." He called them gods to whom the Word of God, that is, the manifestation of God, comes. "In the beginning was the Word, and all things were made by the Word;" that is, by the visible or expression of Divine thought through humanity—the Son of God. "Things which are seen were not made of things that do appear;" in other words, the visible creation is from invisible spirit. "The things which are seen are temporal, the things unseen are eternal." Now, what is temporal, or of the time state, has no real or absolute existence, it is merely relative, and disappears with a change in the state of the percipient. It is about as inconceivable that what is generally understood by matter should emanate from spirit as that it should come from nothing. Can absolute life be the origin of death? Activity be the cause of inertia? As the Westminster Catechism says, "God created all things by the word of his power." The necessary difficulty running through all theological statements of truth is that the words are understood in a limited and partial sense. As we cannot at first do otherwise, it must be good for a time that it should be so; when we are inclined to search more closely, we are enabled to see and understand more perfectly. That is first which is natural, and afterwards what is spiritual. By "the word of God's power" it is natural to suppose that the Almighty said or thought, "Let the heavens and the earth exist," and they immediately came into being. Another sense, however, is given to the term "Word of God" both in the Jewish and Christian Scriptures. In the first verse of Genesis, as before remarked, it is written, "In the beginning the Elohim, God, or mighty One, created the heaven and the earth." The "beginning," according to popular apprehension, was between six or seven thousand years ago, but nearly all modern theologians agree that no time is fixed by the words. It may have been millions of years before our chronology begins. So far good, that is a step higher. But in what sense is the phrase "the beginning" used in reference to Deity? Wisdom, speaking in the Book of Proverbs, says, "I was with Him in the beginning," which means from eternity, as there was no period of time in which wisdom was not with God. The Logos, which is another word for Divine wisdom in its human expression, was in the beginning with God, and was God; which means from eternity. Here the Logos of the New Testament is merely another term for the Elohim of the Old. The ancient word is plural, the modern is singular. The plurality of an early stage of human progress has become the unity of a later and higher state. There can be no doubt that the writer of the Gospel identified Jesus of Nazareth with the Logos or Word of God. And Jesus of Nazareth is the representative of perfected humanity, which is the external form, or human aspect of God—the Son of God—through whom alone essential Deity can be apprehended. Thus, according to a fair comparison of Scripture with Scripture we get the doctrine that God creates all things through the divinely human mind, which is the Logos or Word of God; that which gives sensible and varied expression to the Divine nature. All that in nature appears to us as dead or inert is merely the reflex of the Divine existence in the darkened mirror of our understanding. "Through a glass, darkly," very darkly, as compared with the fulness of light in the immediate presence of the Divine nature. Whether the Word which dwells among men is made matter, made letter, or made flesh, it is the same Word under similar conditions,—conditions of space and time, and subject to all the various grades of apprehension and misapprehension incident to the infinite variety of stages of progress in the time sphere of humanity. The visible word of nature seems full of contradictions. The mind has to attain a certain degree of culture before any beauty can be discerned in it. Even an eminent philosopher has recorded as his opinion that the universe may have a benevolent God for its maker, but certainly not an omnipotent one; and another, less modest, that if he had been present at the creation, he could have made some valuable suggestions, while as regards every book claiming to be a revelation of the mind and will of God, why that is far more open to objection than Nature, inasmuch as more people persuade themselves they could have written a better book than can imagine they could have improved the universe. Yet the one is as easy as the other, and both are not difficult. Let us improve ourselves, or rather let us remove obstructions to our improvement, and both universe and book put on a newer and brighter aspect. For,

"We receive but what we give,
And in our life alone doth nature live;
Ours is the wedding garment,
Ours the shroud."

Be pure within, and behold all things are clean unto you.

"Soul, be but inly bright,
All outer things must smile, must catch
God's own transcendent light."

One, though perhaps, to many, an unconscious objection to a written revelation, is, why should God employ that mode of revealing Himself to man? It is not a universal mode. Yes, wherever man can read, or understand what is said by others, it is. Prior to this, God communicates as man can receive in other ways. The lowest and primary form of spiritual revelation is dreaming, next open vision and verbal communication with spirits. Then written records of such communications, all of which come under the recently discovered law of "the survival of the fittest." Last, and best of all, an embodiment of the Divine Word under human conditions—the Word made flesh, and dwelling among us. In each case the conditions give external form and variety to the revelation. As in an author's book, the invisible thought alone is properly his, and the visible form and materials are the work of others; as water is essentially the same, whether in the form of dew, rain, snow, or hail; so the interior thought, which is the essence of every expression of truth is unchangeable, while the form is modified according to circumstances. I believe the application of Paul's words—"All Scripture is given by inspiration of God," is generally limited to the Old and New-Testament writings. Probably the writer merely referred to the Jewish Scriptures. I cannot so limit them. I acknowledge every form of revelation that is received or has been received among men as in its essence divine; just as I acknowledge every form of vegetable or animal life, whether existing or extinct, as a partial manifestation of divine thought; unchangeable in its essence, changeable in its expression. Some contain more of the Divine Word than others; some have it more clearly expressed to my apprehension than others; but I would no more think of denying inspiration in the sacred books of the Hindoos, or the Koran of Mohammed, than I would dream of denying the common humanity of the receivers. We are not Brahmins, we are not Mohammedans, but so far as their sacred writings contain any thought of God which other books do not contain, we are free to accept their teaching. There is no God but God, whether He be called Bramah, or Allah; and every one who communicates, however imperfectly, a word from Him is his prophet. If I inherit or discover a revelation of the Divine will which contains, to my apprehension, more clearly and fully than any other, divine thoughts, as a reasonable being, I must choose that; but in accepting it I do not necessarily reject others. Nay, I the more truly receive what is good and true in them; for the complete comprehends the partial, as the human body incorporates in itself all lower forms of vitality. As one having human sympathies, I must set forth the best I know for all prepared to receive it.

"Which is the true religion?" asked Charles Dickens, in a dream, of the spirit of a dear friend who appeared to him. The lady merely shook her head. The question was a relative one, and could be answered truly only by the questioner. "Is it the Roman Catholic?" "Well," was the reply, "perhaps that is the best for you." As a general rule, when an educated man, in a Christian country, has to ask another which is the true religion, the Roman Catholic faith and worship may be the best for him. As the comparative value of food is tested by its power of developing and sustaining the physical energy of the eater, so the relative value of revelations may be known by their influence on the mind and life of the receivers. As a simple fact, I find so-called Christian nations in advance of all others in mental and moral progress. Within Christendom, I find those countries whose people are best acquainted with their sacred books in advance of others, who through the influence of their teachers, or from other causes, have only an imperfect knowledge of those writings. Say that we may be mistaken as to which is cause and which effect, it will still be true that either as is the progress so is the knowledge of revelation, or, as is the knowledge, so is the progress. The two are in partnership; it matters little which you regard as cause and which effect. Not that the best theologians are the best inventors, or the most sympathetic and helpful of men. No, no; God does not distribute his gifts after that fashion. What one receives, he receives not for himself chiefly, but for all. Truth is light, and you will find more serviceable light in a black piece of coal than in a diamond, though the diamond is a better representative of light than the coal. They are both of the same chemical nature, but the diamond is bright and glorious because it freely gives what it receives, while coal is black because it greedily absorbs the light and only gives it back on compulsion. The diamond is the apotheosis of coal—coal glorified. The theologian is a theologian, and the inventor or discoverer is a practical man, and each, however unconsciously, helps the other. Humanity is a unity in a truer sense than it is a plurality, and we can only get accurate results by taking averages.

It is not, as many suppose, necessary in accepting a revelation as divine to receive every word as of equal value, or indeed to receive any of it but what we can understand and appreciate; the remainder can wait for further consideration. Partial reception does not involve denial of what is not received. In the mind as in the body we have the power, first of choosing what we shall appropriate for the time, and of leaving the rest; and next, of an involuntary rejection, through the process of digestion, of much that we have at first accepted, but which cannot be assimilated. Because on our table some kinds of food are laid which we do not taste, are they therefore useless as food? Or, shall we, in order to save the waste of the system, so sepa-

rate the nutritious from the innutritious elements of food, that only what can be assimilated shall be eaten? I believe unbolted grain is regarded by physiologists as more conducive to health than the finest of the wheat. Is not the chaff a clothing of divine thought as well as the inner grain? Is not the shell of the nut divine as well as the kernel? If we cast away the shell before breaking it, we lose not that only, but what it encloses. So in rejecting the form of revelation we lose the contained truth. When a man says, "The Bible has influenced my life for good more than anything I know of," what impertinence it would be for me to say, "If you are speaking the truth, it ought not to have had any such effect, but the contrary. It has merely kept you from receiving better influences." "Nay," he might reply, "I am more prepared to receive all good influences and to resist all that is evil than I was before; the good I have received makes me freer to receive the better when I can find it." "But the book which you receive as of Divine inspiration is full of contradictions." "Suppose it is; I do not mind the contradictions. I only wonder, considering the number, varied circumstances, and culture of the writers, that they are not more numerous." "It gives an unworthy representation of Deity." "It may be that even an unworthy representation is better than none only it gives not one but many representations of God, according to the character of the respective ages and people. I choose the best representation, but am prepared to receive a better when presented." "But there is nothing really original in the book; Christianity is as old as the creation." "In essential principles I believe it to be older than what you understand by creation, and the more you can show me the same principles in other books, ancient or modern, sacred or profane, the more I shall rejoice. My faith is not founded on the errors of the writer, on the ancient or modern character of the form of thought, but on the harmony of the spiritual truth revealed with all other truth, and with that spiritual nature within me, by which I can attain to communion with the divine nature. As a philosopher before referred to says, 'a doctrine is never fairly judged until it is presented in its best form.' The atheist who, to prove the non-existence of benevolent Deity, brings before you all the evil which he can find in material nature, is not more unjust than the deist who makes a poisonous extract from written revelation, and says, Behold the book which is given for the healing of the nations! As reasonably might he bring some nuts of nux vomica, and berries of the deadly nightshade, as a warning against eating fruit of any kind, and in proof that because poisonous fruits are letters of the natural word of God the whole creation is vitiated." "Brother," we reply "the evil fruits bear but a small proportion to the good which have refreshed us through all generations, and those, which to support your imperfect conclusions, you bring as characteristic of the whole, are only relatively evil. When used according to the word of human experience, which is also the word of God, they become, to some states, more desirable and healthful than the best food; they also are for the healing of the nations."

SPIRITUALISM IN AMERICA.

Boston, the head-quarters of Spiritualism in this country, has not escaped the disorganising influence that everywhere prevails. Indeed, it would appear, from various indications, to be more rife here than elsewhere. There is a great want of unanimity, and what is more, good feeling. Dissatisfaction with everything and everybody is openly expressed. As a result, the cause is not in so flourishing a condition as it used to be; but it is thought there will be a reaction before long, and I am in hopes that our friend Morse's labours will contribute in some degree to bring together the discordant elements, and conduce to a more harmonious feeling than now prevails.

The Sunday lectures, until recently, were held in the Music Hall, a hall of very similar character to St. James's Hall, London, but somewhat larger. This hall used to be well filled when such lecturers as Emma Hardinge-Britten and Professor Denton lectured. Gerald Massey lectured in it, and it was then full. But all this is a thing of the past. Beethoven Hall is now used—a much smaller place than the Music Hall—but this is not half filled. So it is evident, from some cause, there is a great falling off. Some attribute it to the speakers not being up to the mark, and others to the greater attraction of several popular preachers. Popular scientific lectures are now being given, which prove exceedingly attractive. Then, again, the more respectable and well-to-do Spiritualists hold aloof altogether, preferring not to identify themselves with the movement in its present transition state. So it is not difficult to account for the falling off referred to, however much it may be regretted.

Mr. Morse commenced his labours here January 10, and though a bitter cold day, had more than an average attendance. His subject was the "Physiology of Progress," and was ably and eloquently treated. Everyone present appeared surprised at the power and intelligence manifested, and great satisfaction was the result. The editor of the *Spiritual Scientist* turned to me at the close, and said he never knew what trance-speaking was before. The *début* was undoubtedly a success. The *Banner of Light* reported the lecture nearly in full, and remarked of the lecturer that he had exceeded their most sanguine expectations. The *Boston Herald* also spoke in high terms of the event. Since that Mr. Morse has lectured on "Deity and its Attributes" with equal success. On this occasion a gentleman stated that he and his wife had travelled 230 miles to hear Mr. Morse with the thermometer at fourteen degrees below zero when they started. He, however, had been amply repaid; a good example, which it will be well for friends generally to bear in mind. Mr. Morse has also lectured for the Spiritualist Union, a new society, which seems to display more life and energy than the old one, from which it may be considered to some extent a secession. The lecture on this occasion was the "Science of Spiritualism," and was as-

serted by the chairman to be the best lecture he had ever heard on the subject. It is to be printed in full in the *Spiritual Scientist*, and also as a pamphlet.

I have undertaken next Sunday to address the society on "Spiritualism in England," when I shall endeavour to give a sketch of the leading events and persons connected with the movement in our own country. I trust my visit to America is for some good purpose, and will be productive, too, of good results to the cause both here and at home. As for Mr. Morse, he is the first medium England has sent to America in return for the many she has sent to our shores; but I feel sure he will vindicate the character of English mediumship, and do something towards establishing a more harmonious feeling among the Spiritualists than that which now exists. If so, his visit will not have been in vain.

Since I have been here I have met with many persons whose names have been familiar to me for years as workers in the great cause of human redemption, and I need not say it has afforded me immense pleasure and satisfaction. The first I met was Dr. H. B. Storer, who has offices at the *Banner of Light* premises. This gentleman is an active worker and a lecturer, speaking under influence. In the *Banner* of the 9th he testifies to witnessing some materialisation manifestations at Havana, when the medium, on his examining the cabinet, was gone, and was afterwards found bound as at first. I have heard him cross-questioned on the subject, and he speaks most positively as to the facts. I shall endeavour to see this medium and judge for myself. The *Banner of Light* establishment consists of a book-store with offices at back-end. Above this are the circle room and reception room. The former is a longish room, painted white and ornamented on the ceiling with medallion portraits, and its walls are hung with spirit-drawings, &c. At one end is a platform, in front of which are ranged rows of seats. At the commencement of a seance the doors are closed, and no ingress or egress permitted. Mrs. Conant, the medium, is pale and peculiar looking, and when controlled does not present a pleasing appearance. She speaks deliberately, and without any animation whatever. We voted it a very slow affair. Mrs. Conant was not in good health, and has not been able to hold seances for upwards of a week. That she is a good medium there is no doubt, but whether the appellation of the "world's medium," which has been assigned to her, is warranted is another question. On the story above is the editor's sanctum and other offices. Mr. Colby I found to be a genial and jovial-looking grey-haired gentleman. He is not in the best of health, but appears disposed to put the best face on it. Mr. Wilson is also an occupant of these offices. He appears to fulfil the post of sub-editor, and is chairman of the circles and Sunday lectures. Mr. Rich, the partner of Mr. Colby, has a desk in the book-store below. This is a long double-fronted shop. A table stands in the middle filled with publications of the pamphlet kind, and ranged along the walls are well-filled book-shelves. At the back are three desks with their respective occupants. The whole has a business aspect, and is no doubt a commercial success.

At the lecture we met Mrs. Emma Hardinge-Britten. She looks as blooming and fascinating as ever. Accompanied by her husband, she took us to her residence, where we spent a pleasant evening. Mrs. Britten does not take a very active part now in Spiritualism, but practises as an electric physician, and in this appears to be successful. She has now gone to Buffalo, a distance of 500 miles, to attend a convention. Her sister, Mrs. Wilkinson, and her mother, Mrs. Floyd, reside with her. She says she has no intention of visiting England.

I have had the pleasure of making the acquaintance of a lady dear to all Spiritualists, Lizzie Doten. She is a charming little woman, as intelligent and good as she is agreeable and kind. She gave us a little history of herself in connection with Spiritualism, and the recital almost brought tears to our eyes. It was the old tale of persecution by her family and friends for the truth's sake. "That man," said she, referring to her brother, who had just left the room, "once said that he wished he could see me stretched in my coffin, and my sister said I was never to cross her threshold again. They even once, when I was going out to lecture, made an attempt to kidnap me, their object being to put me in a lunatic asylum; but one by one they have all come round, and I am now on good terms with all my family." Thus we see truth triumphing. Miss Doten, through attending out of curiosity a spirit-circle, became a medium, and has since transmitted to the world the beautiful poems that have made her name famous. She is a native of Plymouth, where our forefathers first settled, thirty miles distant.

I have paid two visits to Mrs. Maud Lord, an excellent physical medium. The circles are conducted in the same way, and the manifestations are of the same character as Bastian and Taylor's and Eva Fay's. For two hours we had evidence of spirit-power. Musical instruments were sounded and ficated, we were touched by hands, and addressed by voices. My spectacles were taken from my face, and put on to Mr. Morse's. I was seated cross-legged. This did not please our invisible friends, for they took hold of my legs, and forcibly pulled them apart. They kindly also brought a handkerchief and wiped our noses. This will serve to convey an idea of the nature of the manifestations that take place through Mrs. Lord. She is a tall, ladylike person, with pale, classical face, and a profusion of black curly hair, which overhangs and crowns her brow. Her manner is simple and pleasing, and at once disarms suspicion. She has just taken a house here, and holds public seances three times a week, and it is thought she will do much to promote the cause.

Boston I find much more English in appearance than the other towns I have visited. The extent of the fire is evidenced by the fine new buildings that have since been erected. A few plots are still un-built on. Since I have been here the roads have been covered with snow, and the pavements with ice, and a wheeled vehicle (excepting the trams-cars) is scarcely seen in the streets—everything is done on sleighs. With the thermometer frequently several degrees below zero it may be imagined that our English constitutions feel the severity of the weather, but we find plenty of warm-hearted, kind people, and this serves to make the visit endurable.

Boston, January 20.

ROBERT COOPER.

A NOTE from Mr. Morse says that he has just recovered from a very severe illness.

MR. R. CATLING, Peterborough, acknowledges with thanks a large parcel of works for distribution from Mr. John Scott, Belfast.

BREAKERS AHEAD!—THE CHURCH IN DANGER.

By Scribo.

The old spiked barriers which reared their ponderous and threatening heads to bar, block, and ban every inquiring and progressive soul are threatened with bombardment, and the mailed warriors who have hitherto jealously guarded these barricades now tremble for the safety of their pet institution. Hitherto it has been the fashion of the priest and the Levite, the various mixers, compounders, and dispensers of gospel lore, from the mitred purveyor of absolution down to the lean and lank curate who hunts up strayed and lost sheep with indefatigable zeal, to wrap their ecclesiastical cloaks around their devoted shoulders and refuse to believe that there are "breakers ahead." But a strong and heaving tide now threatens the Church, and her most interested devotees desory danger. I recently heard the Bishop of Winchester express his gloomy forebodings that a crisis was overhanging the Church of this country that might exceed in magnitude even that one which convulsed the nation under the name of the Reformation 300 years ago. He recognised the growing tendency of the age to ignore the authority of the Church in spiritual matters, and declared that he could not foresee where the revolution might end.

It is fair to ask who is to blame for this state of things. I am a churchman of a certain type—I attend church, more or less, with a feeling of improvement following the very act, but decline to be a slave on all points of doctrine, and decidedly set up my back against infallibility of priest, or any great approach thereto, and I am a fair sample of thousands who rejoice and are glad during a hearty and beautiful service, but who see the iron heel trampling down the soul of man when the pulpit is mounted and dogma proclaimed. I might venture to stake my eternal welfare on the declaration that if my parson knew (and he will shortly have to be informed) that I had faith in any phase of Spiritualism—clairvoyance, trance, or physical—I should be the object of special prayer, grievous lamentations, and constant and regular visitation; with a view to rescue my soul from a damning curse, one of the many "breakers" which are surging to hurl the Church on to sharp and splitting rocks where she may yet founder.

I have no wish to see the good old Church wrecked; she has saved England from many a sad political and social calamity, has treasured up rich stores of learning, has fostered much and great piety, but she has stubbornly declined to recognise in modern times the very elements of her own creed. She preaches, "I believe in the communion of saints," and declares by the majority of her clergy that whosoever now professes to hold communion with departed spirits are depraved and moved by the devil. Since the ancestors of the modern churchman were people who avowed their own experience of spiritual manifestations—the Transfiguration, &c.—and since the whole of the Christian faith would fall to the ground like "the baseless fabric of a vision" were it stripped of this qualification, it may reasonably be asked whether the "breakers ahead" which his lordship of Winchester sees rolling towards him and his Church may not have had their fury churned within the walls of the establishment itself. Modern Spiritualism, although surrounded with many objectionable features, is not a question of belief, but of positive experience; and to ask men to deny their own experience, to shut their eyes to palpable objects, to disbelieve and distrust their own eyes and ears, to declare a lie that which they feel to be a truth, all this in order to be enveloped in the folds of a church which threatens them with eternal damnation for transgression by non-acquiescence, is to wean mankind from loyalty to the Church—is to encourage that schism and revolution which alarms one of the spiritual heads of the great establishment. Yes, there are "breakers ahead," and the thousand-and-one little streams of Spiritualism which flow from every town, and village, and hamlet, will merge and blend into a mighty sea that will contribute a multitude of "breakers" to wreck that phase of the Church's power and authority known as "intolerance." Welcome, "BREAKERS AHEAD."

SPIRITUALISM IN THE ESTABLISHED CHURCH.

This is not a sensation heading, but a genuine indication of shaking among the dry bones. We have received the following letter for publication:—

To the Editor.—Dear Sir.—Although the subject of this letter may be rather out of character with the purposes of your journal, I shall esteem it a great favour if you will kindly give publicity to my position, in case any of your readers may now, or at some future time, be able to help me.

I am at present curate to a large parish, and have for ten years been engaged in active clerical work both in town and country, during which time my ministrations have been successful, as various testimonials and references prove.

Lately, however, having been so thoroughly convinced of the truth of Spiritualism, my convictions compel me to avow it openly, and to do all in my power to support it.

Unfortunately, my ardour has called forth the horror, pity, or sarcasm of my former so-called "orthodox" friends; and this not only makes my position very unpleasant, but also debars me from any chance of preferment from those who regard Spiritualism as the issue of Satanic agency.

Although it is not very likely, yet if this letter should meet the eye of any Spiritualist who can influence my appointment to an independent sphere in the Church, I shall be truly grateful; and an assurance that the communications from me, as to my own peculiar views, will be regarded as confidential, I shall be prepared to send testimonials and references.

I have no wish to leave the Church with which I have been associated from infancy, but it is my earnest wish that that Church may be utilized on a broad scale, and adapted as far as possible to the wonderful revelation of the spiritual world which has recently dawned upon us.

Communications may be addressed to "Clericus," 21, Great College Street, Brighton.—I am, dear Sir, yours truly,

A CLERGYMAN OF THE ESTABLISHED CHURCH.

P.S.—A mild locality on the coast would suit me best.

This slight indication shows how the current is running. An advertisement in another column is a straw floating in the same direction. Six live men in the church would lead to a complete

reformation. Men of intelligence and native strength are tired of the fetters in which popular ignorance has placed preachers of all denominations. History tells of "one poor monk" who shook Christendom from the centre to the circumference. For some time we have been on the outlook for his successor, for the present age is as needful of a reformation as any that have been in the past.

We have received a number of letters in reference to the discourse on "Orthodox Objections." We give that of Mr. Bryan a leading position.

To the Editor.—Dear Sir,—Although being fully sensible of your self-sacrificing and unwearied exertions in the cause of Spiritualism, yet I cannot but regret that you should have made such a sweeping denunciation against the morality of the clergy as that contained in last week's MEDIUM AND DAYBREAK, especially as you have also made such honourable mention of myself. I am afraid you must have been very unfortunate in the clerical specimens you have got acquainted with. But allow me, as one who was bred up in a clergyman's family—my father having been a clergyman, my brothers being all clergymen, my sister also having married a clergyman, and as one who has been thrown into the society of clergymen more than in any other class of men—to say that I have never met with a single instance of immoral conduct in those of the clergy I have associated with, but that, on the contrary, there was a much higher tone of morality amongst them than there is, as far as my experience goes, among any other class of men, as, indeed, one might expect there should be.

As regards their aspect towards Spiritualism, one could scarcely expect that they should look very favourably towards it when its theological teachings seem to upset the greater part of the religious views contained in the Articles and formularies of the Church of England, a dissent from which would endanger their position in the Church, and perhaps deprive them of the means of maintaining themselves and families. Yet I may say this, that although I have never been at any pains to conceal my theological opinions, both before and after retiring from clerical duty, yet in no single instance have I met with anything approaching to persecution—not even a harsh expression or unkind word—but, for the most part, pity for what they considered an unhappy delusion, as, indeed, the great body of the scientific world consider also it to be.

Some of the London clergy I am acquainted with would gladly investigate the subject, but their parochial duties demand so much of their time, that they cannot set apart a portion of it to give it that attention which it deserves. It was different with regard to myself; for, being for twenty-five years curate of a small country parish, I had ample leisure to investigate this as well as other subjects which have a bearing upon religious belief. And I wish emphatically to disclaim any merit for taking the course I have in publicly proclaiming my belief, feeling quite sure that any one of my clerical friends would have done precisely as I have done if he was placed in precisely the same circumstances as I was.

It is a part of our beautiful philosophy that every step in our careers is but a necessary one towards the high destiny to which we are ordained, and thus that none of us are really deserving of either praise or blame. I therefore desire neither, being content to do my duty in the humble sphere in which I am placed, with the approbation of my own conscience as my sole reward. But of the two, I would rather be blunted than praised, as I believe it would be more conducive to my spiritual advancement.—Believe me to be, yours very sincerely,

GUY BRYAN.
Sydney Street, January 26, 1875.

A gentleman writing from Newcastle-on-Tyne makes the following remarks which we gladly publish, as it is not our wish to misrepresent any class, but give full scope to all:—

There is one remark of yours which I am sure you will excuse me if I comment on. You say you have talked to many reverend gentlemen, and you never knew one of them who believed in the doctrines he preached; now I quite believe there are hypocrites among this class, but that they are not all so, I know; the difference between my statement and yours is, I doubt not, owing to the probability that I have had better opportunities of knowing more of them than you have had. We must not overlook the fact that they have been trained from infancy in the doctrines they inculcate on others, and it requires very favourable circumstances or constitution of mind to break and throw aside the trammels of prejudice and education in matters of religion. They are blind, and it is difficult for a blind man to see; as I take it, it is often more their misfortune than their fault.

The author of the discourse to which this correspondence has reference desires to say a few words in respect to the position which he maintains in the discussion:—

Mr. Bryan rather shifts the basis which I laid down in my speech at Doughty Hall. I was forced into the course I took. The lives of Bible exponents were held up as a fruit proving the goodness of the orthodox tree; and secondly, the text in Timothy, or some other text, was hurled at Spiritualists as a condemnation. This caused me to meet the objector's position by looking at the points raised by him. I can well understand that the family connections of Mr. Bryan may exhibit all the characteristics of goodness and purity which he attributes to them, because I find them in himself, and I trace these benignant features to hereditary descent, an organic quality, and not to the fact that they are clerics. In common life we find families of bakers, carpenters, &c., who are decent honest people, but we do not ascribe it to their trade nor even to their religious convictions, except in so far as these may lead to that practical morality which is a characteristic of normal humanity, and of no one religious system in particular. I did not hold up Mr. Bryan as better than others, except in that he has taken some trouble to know the truth, and having discovered it boldly proclaims it as he has opportunity. The opposite of this is what I complain of in the clergy, and it is fully admitted by Mr. Bryan. They teach certain articles and dogmas irrespective of their truth, regarding it even as a crime on their part or that of their flocks to attempt to question the validity of church teachings. This habit becomes so persistent, that though the young parson commences life as a careless sceptic, he hardens down into a confirmed bigot, and all the more intolerant of progressive ideas, the more hardened and trusted his enforced belief. This is the sowing of the

conscience complained of by the apostle, and the plain English of it is, that the clergy, Mr. Bryan's exemplary relatives included, make a paltry trade of teaching a system appertaining to the most momentous considerations affecting God and humanity without taking the slightest heed as to whether it is truth or falsehood, and when an honest investigator tells them of new facts, they pity him in their wicked, self-sufficiency as deluded. What would we think of a grocer who would persist in serving his customers in the dark, regardless as to whether he weighed out food or poison, or the mechanic who would put out his eyes and then wield edge-tools to the danger of his fellow-citizens? Yet this is just what the clergy do, and I can't hold them blameless. For ages they have damned and dogmatised to their hearts' content; and no great mind, important discovery, or progressive idea has escaped their baneful obstruction. My own father, in addition to being condemned to eternal roasting in hell, had his character vilified all over the parish, because he dared to think for himself and educate his children in the love of liberty.

"They take religion in their mouth;
They talk o' mercy, grace, an' truth;
For what? To gie their malice skouth
On some puir wight,
An' hunt him down, o'er right an' ruth
To ruin straight."

There are thousands of Spiritualists who can speak of similar experiences. Mr. Bryan belongs to the cloth, but had he been in a subordinate position, he would have received different treatment. It may be answered that the clergy are not so severe as in the case alluded to. Reply: Then they are all the more dishonest if they teach one thing as truth, and tolerate the opposite as equally truth. Give me an honest persecutor to a slimy Jesuit, who is all things to all men, that his miserable trade in lies may cling all the more closely to the skirts of modern improvement.

The Bible can be handled by Spiritualists as well as by parsons. Mankind have been trodden down, damned, and dishonoured by a self-constituted class so long that when these get a taste of their own gospel-whip they don't like it a bit. But lay it about them with a will till they doff their reverend airs, and, laying aside their class assumptions, take their places amongst honest men who never need any meretricious ornamentation. We don't want classes, especially a reverend class. It is not Bible, church, religion, Jesus, traditional leanings, that I fight against, but this reverendism, an unholy trade in lies, and a hypocritical pretention of being better than others. A lady has written me to say that she became a Romanist from spirit-teaching, and that she has known priests of all nations and never met a licentious one. Priests are not fools, and probably this lady knew too much for them. The art of being holy consists in knowing, from long experience, when and to whom to be wicked. But I have not condemned the morality of any denomination of clergy, not even the Romish priests. I only quoted one of their own order whom this lady declares to be a slanderer, so that there is, according to her own admission, one naughty priest amongst them. I simply say there are as many parsons made amenable to the laws as there are Spiritualists. This is blaming no one. It is probable that there are as many Spiritualists in England as there are reverends of all types, and I only ask that the newspapers be observed for one week, and see which of the two kinds appear most frequently as delinquents. This is a test of "well-regulated lives" to which no one can object. Everybody knows cases of moral obliquity amongst the reverend class. But the shortest way to get at it is to have a half hour's confidential talk with one of the order. Delinquencies of the graver kind are carefully suppressed. What was the work of John Wesley but a practical testimony against the sensuality, carelessness, and indifference of the clergy of his day?

As to the duties of the London clergy, they might perhaps be more honoured in the breach than in the observance. There is one duty which they do not appear to be overburdened with: that is, in aiding their flocks to discover the truth, and when found, stand up boldly and defend it through thick and thin. No, they do quite the contrary, and the cowardly, self-protective, indifferent, or hypocritical conduct of the clergy in all matters of progress has a more pernicious effect on the morality of the age than the grossest drunkenness and licentiousness. These are so foul and disgusting that they correct themselves, but the practice of reverendism saps the morals of the man and of the nation, and renders the most stupendous questions in existence a sham and a hollow mockery.

Let us by all means retain the Bible, religion, worship, spiritual teachers, and a grateful regard for the prophets and saviours of old, but prepare a quick and certain death to reverendism.

J. BURNS.

MESSRS. BASTIAN AND TAYLOR'S MATERIALISATIONS.

We closed our paragraph last week on the passing away of Mr. Guppy, with a notice of the fact of the deceased gentleman having appeared at Bastian and Taylor's seance on Wednesday evening of last week. His appearance was a *fac-simile* of the original spirit-photograph taken by Mr. Hudson, in which Mr. Guppy was the sitter, and the spirit came as a white object behind him. Mr. Guppy also wore a wreath on his head, placed there by some power which the sitter believed to be that of a spirit. Well, the figure representing Mr. Guppy at Bastian and Taylor's seance wore a wreath of the same appearance, so that those who had seen the photograph at once recognised the spirit, though they had never seen Mr. Guppy in the physical form. Mr. Herne knew him particularly well, and the spirit addressed him and alluded to an old element of estrangement between them as now no longer existing. Any of our readers who will procure Mr. Hudson's first spirit-photograph will get a correct idea of the materialised form.

On Saturday evening another light seance was held, preceded by a dark one, which was very successful. There was a full attendance, forming three rows across the room. The cabinet is formed by a curtain, with an aperture in the centre, being nailed against the open doorway which connects the parlour with the bedroom behind. Before going into the backroom, Mr. Bastian frankly asked the audience to bind him or take any precaution on against fraud. This offer was not accepted, the

remark being that it would be best to let the faces speak for themselves. Singing was occasionally indulged in to harmonise the atmosphere and facilitate the manifestations. The spirit-guides spoke and rapped replies to questions. The first form which removed the small curtain from the aperture and presented itself was an old man, with well-formed, sharp features, white hair and beard, and wearing gold spectacles. They glistened in the light in a very realistic manner. The light was so strong that the watch could be readily read with the face of it away from the light. The lamp, therefore, shone more fully upon the spirit-faces than the watch thus placed, so that there was no difficulty in recognising such spirits as were well known. Mr. Slater fully identified this first spirit as that of Mrs. Slater's father. He asked the spirit, which presented itself many times, and received confirmation. Mr. Slater asked if he had any message to take to them at home? The spirit said, "Tell them I still live." The lips moved in quite a natural manner, and the words, which were spoken with a forcible, whispering sound, and with decided emotion, emanated unmistakably from the moving lips, so that there was every evidence that the figure was not a mask. At the close of the seance Mr. Slater produced a photograph of his deceased relative, and it was evidently a representation of the same person as appeared at the aperture.

A number of other figures then appeared, some of which were recognised as having manifested at these seances before. Mrs. Regan spoke with her brother, and Mr. Regan with his brother; a gentleman with his wife, and another gentleman with his brother, who made his teeth clash together, and said, "Friend Burns, a mask could not do that." Two strange gentlemen were present, who had never been to a seance of the kind before. Spirits came for them, but they were not recognised. One of these spirits was of noble appearance, and Mr. Taylor said he was the same as he had seen clairvoyantly standing beside the strangers in the dark seance.

Speaking critically, we must observe that there was to our eye a decided similarity in the general features of the spirits; the same style of nose as a central feature, but modified by hair, beard, and masculine or feminine characteristics. We do not name this as a charge against the integrity of Mr. Bastian; but it is probable that the mediumistic element gives the trace of similarity to the figures derived therefrom. The most striking fact was the way in which the sitters recognised the actions of the spirits as being just like their departed friends. In a scientific light it would be better if test conditions could be instituted. This the mediums freely offer. At the close of the sitting a bare arm came through the aperture, and the hand struck the moulding over the door. The arm was not preternaturally long, but it was difficult to conceive of its being attached to a human body and act as it did.

THE INVESTIGATIONS OF THE BIRMINGHAM SECULARISTS.

To the Editor.—Dear Sir,—Your correspondent in the MEDIUM of last week I think need not be afraid of the genuineness of the phenomena at the secularists' seance in Birmingham. I may say Mr. Mann is well known as a Spiritualist amongst many of us, and his statement, with Mr. Gray's, may be received with confidence.

Last night I visited the circle of the secularists, and witnessed the phenomena, and declare them to be genuine. I found Mr. Reddalls courteous, and wishing to give everything a fair trial; he alluded to the letter in the MEDIUM, and wished those who were Spiritualists to take in charge every secularist in the room by sitting between them, and holding their hands, and placing each others' tops together, and to give information directly any person moved. This was the arrangement carried out by the circle. The small tambourine was at one time played at my feet with vigour and in time. It was also played considerably above the head of anyone in the room if he had been standing up (or so it appeared by the sound); the bell also was ringing at the same time. There seemed to be a difficulty in keeping the power equal. This all Spiritualists can partly account for with such a young circle and a continual change of sitters. The circle does not seem to have any recognised medium as Spiritualists look for. There were also answers to questions given by a noise of a cracking sound, resembling the snap of a lucifer match when lighting. This was tried to be accounted for by some gentleman present as muscular action, saying persons could do this by their muscles, and it was not a phenomenon of the kind looked for. This began a discussion, which was obliged to be stopped because it prevented the phenomena proceeding.

My train being about due, I left the circle sitting, and what may have followed I do not know. I am of a different opinion to your correspondent, and think it a good job Mr. Reddalls has not furnished any statement of the phenomena, as I suppose he and others of his party are not satisfied it is spirit, but I hope they will continue to go on with their investigations as honest as I found them, and they must soon have further proof for what their minds require.—Yours truly,
Walsall, February 1, 1875. T. BLINKHORN.

C. DIXON, LIVERPOOL.—Your definitions of a medium are apt and truthful. You should acquire more experience in these compositions, and in time they might be of value for publication. "They bear the slight, the laugh, and sneer of those who once were loved and dear," has been the experience of many mediums.

"PHILO" points out that a question which he submitted to Mrs. Tappan's guides, was not reported in the MEDIUM, No. 250. The question and two others were reported, and set in type. At the last moment it was found that the reporter had omitted to supply the newspaper extract respecting the "Mother of Criminals," and as the succeeding pages were made up, the questions were sacrificed to make room for this newspaper extract. We were rather pleased at the alternative as the questions were so silly that they were a comment on the intelligence of their propounders, and rather unworthy to be associated with Mrs. Tappan's orations. Her answers in every case referred the questioner to the orations upon which the questions were based. "Philo's" question was something like the roe of a fish—it contained a vast assemblage of little questions. They were of the theologico-scriptural kind. Mrs. Tappan's guides remarked that in the "New Bethlehem" they had touched on theology, and "lo! the result." They referred "Philo" to previous utterances.

**DALTON GRAMMAR SCHOOL.
PRIZE LIST.—CHRISTMAS 1874.**

The prizes were distributed on December 22. Exhibition, entitling the holder to six months free education at the School.—*GEORGE POSTLETHWAITE.*

- | | |
|-------------------------|----------------------------------|
| 1. Class, English Prize | John Butler. |
| 2. " " | James King and John Thomas Banks |
| 1. Class, French | Thomas Rolf Taylor |
| 2. " " | Edward Wall |
| German | Thomas Rolf Taylor |
| 1. Shorthand | Albert Wrigley |
| 2. " " | James King |
| Mathematics | John Butler |
| 2. Arithmetic | William Gibson Townson |
| 3. " " | Jabez Needham Haffner |
| 2. Algebra | William Gibson Townson |
| Chemistry | Thomas Rolf Taylor |

The Dalton Grammar School seems to be a jolly place for the youngsters, as well as a seat of solid learning. Here is how the *Barrow Daily Times* reports the Christmas entertainment:—

"The pupils of the Dalton Grammar School gave an entertainment on Friday evening, when the schoolroom was crowded. The room had been transformed into a little theatre *en regle*, with all the requisite accessories, and appropriate costumes had been hired. The first part of the entertainment presented was a concert, the excellent programme being very creditably rendered. Mr. Percy Ross Harrison, B.A., the principal, playing the accompaniments and conducting the vocal part-songs in an extremely efficient style. Amongst the part-songs were 'Song at leaving School,' to a German air; an Irish melody, 'The Little Bird'; 'Music Everywhere'; Mozart's 'The Poor Blind Boy'; Thomas Moore's 'Canadian Boat Song'; and Dr. Calcott's 'Ye Mariners of England.' One of Felix Mendelssohn's two-part songs, 'Abendlied,' was sung by Masters R. S. Turner, T. Stuart, J. S. Walker, and J. N. Haffner very ably. The duet, 'Sonntagmorden,' by Mendelssohn, was finely rendered by Masters Jas. King and Albert Wrigley, both boys possessing very sweet voices. Master R. S. Turner sang 'Annie Lisle' very nicely. Master J. King sang 'Write me a Letter from Home,' and, in conjunction with A. Wrigley, rendered the 'A. B. C.' duet capitally, this being the gem of the evening. Master A. Wrigley gave Dibdin's sea song, 'The tight little Island,' in good style. Master William Stables sang 'Kiss me, mother, kiss your darling,' which was shown off with an excellent chorus. Master J. S. Walker gave 'Medicine Jack,' a lively comic song. Master T. R. Taylor recited 'The Heathen Chinese,' 'Hohenlibden' being repeated by A. Wrigley, 'Yorkshire Humphrey' by Master John Butler, and Pinder's 'Razor Seller' by Mr. W. G. Townson. After a sufficiently long interval, the trial scene from the 'Merchant of Venice' was enacted by Masters J. Butler, A. McDonald, E. Wall, A. Wrigley, W. G. Townson, T. R. Taylor, J. S. Walker, and J. Fox, after which the audience were treated to a version of 'Beauty and the Beast,' rather a lengthy affair. The parts were filled by Masters W. Huddleston, J. King, T. Stuart, R. S. Turner, J. B. Haffner, J. T. Banks, W. T. Dalzell, and W. Stables respectively. The boys seemed burdened with the length of their parts, and relieved their minds by reeling them off at a railroad pace, and appeared thankful when the strain was removed. The timidity which overcame the scholars somewhat marred their attempts, and a want of rehearsal was evident, though the proceedings may in justice be termed very creditable to all concerned."

This public duty on the platform is an important branch of education. We know many thousands of adults who could not conduct themselves so creditably as Mr. Harrison's boys. This is a school for the children of Spiritualists, and it would be difficult to institute a better.

SPIRITUALISM IN LEEDS.

To the Editor.—Dear Sir,—Spiritualism in Leeds is at a very low ebb indeed. The Psychological Society is defunct, and its members scattered, and now the only manifestations of spiritualistic life are two or three private circles, to which some of us can scarcely get, and others at which nothing very extraordinary occurs, where the principal mediumship is trance, which you know, Sir, is not of the kind to convince sceptics or to satisfy inquirers. There are a few of us of the latter class who are ready to be convinced if anything at all reliable is presented to us, but of this there is a marked absence. How we envy those in the great city, who can visit Dr. Monck, Mr. Herne, Miss Fowler, Bastian and Taylor, and other test mediums! If the reports published are unvarnished statements, how fortunate London investigators are. Well, we hope for, and look forward to, better days. Two or three of us have knocked our heads together, and have secured the services of Messrs. Peck and Sadler to see if anything satisfactory will result from their presence. We shall have at least four sances, and, in order to render the conditions as favourable as possible, a few of us who intend being there are holding preliminary sittings, so as to get thoroughly harmonised, and, if possible, in a condition to assist them. If any readers of the *MEDIUM* in Leeds or neighbourhood are willing to assist us in our investigations, either I or Mr. Gardner, shoe manufacturer, near Leeds Bridge, will be very glad to hear from them. With sincere congratulations for your return to health and usefulness,—I am, yours truly,
W. E. STOUT.

27, Cavendish Street, Leeds.
[The idea of a preliminary circle is a good one. If it be continued after the visit of the mediums, local mediums may be developed. Phenomena are only to be attained by persistent industry.—Ed. M.]

ANTI-COMPULSORY VACCINATION AND METROPOLITAN SOCIETY FOR GREAT BRITAIN AND IRELAND.

The annual meeting of the members of the above society was held on January 29, at the Baptist Chapel, Maryland Road, Harrow Road. In the unavoidable absence of the president, Dr. Pearce, the chair was taken by the veteran anti-vaccinator, J. Stephens, Esq. The honorary secretary, Mr. Young, read an abstract of the receipts and expenditure,

and a report of the operations of the society for 1874. The number of members has greatly increased, and fines and costs have been paid for all members during the year in the metropolis and thirty-one provincial towns to the amount of £127.11s. 3d., thus enabling members to set the law at defiance, to protect their children from the vile and contaminating influence of the vaccine poison, and save themselves from fine and imprisonment. The operations of the society are much curtailed for want of funds. As there are no paid officials, and all the money received being devoted to the legitimate uses of the association, it is hoped that friends desirous of ridding the country of the most odious despotic and useless law which ever disgraced the state-book of a free (?) country, will lend a helping hand. Donations will be thankfully received by the honorary secretary and treasurer, W. Young, 8, Neald Terrace, Harrow Road, W., who will be happy to forward, on application, a copy of the balance-sheet for 1874.

[Mr. Young and his coadjutors are real patriots, and a refreshing indication of the fact that Englishmen have not all degenerated into mere shopkeepers. If Mr. Young received adequate support, the fear of compulsory vaccination would be at an end. We hope the readers of the *MEDIUM* will join this excellent society on behalf of the God-given rights of innocent, speechless babes who cannot defend themselves.—Ed. M.]

THE TESTIMONIAL TO MR. WALLACE.

At the meeting at 15, Southampton Row, on Monday evening, a number of names were received as patrons and subscribers, and the promoters were much encouraged by the manner in which the movement is taking root everywhere.

The following letter was read:—
"Dear Sir,—I have the pleasure to hand you herewith P.O.O. for 2s. 6d. for the benefit of Mr. Wallace, the medium. I have not had the pleasure of seeing Mr. Wallace, but I understand he has been in York and those who met him spoke highly of him. Doubtless a large number amongst whom he has worked have been pleased and gratified with his mediumship, and it would be but a small return for the pleasure he has given them if they were each to send in a small subscription for his benefit, a shilling or two would never be missed and would doubtless be of great service to him.
"Unity is strength, what one cannot do many may.

"I throw out this suggestion, Mr. Editor, in the sincere hope that it will be fully carried out.—I am yours obediently,
York, January 30, 1875,
NOAHIEL ZOP WYSTOYC."

Mr. Wallace had been written to by Mr. Haxby to furnish some particulars of his mediumship. His reply was read as follows:—

"Dear Friend,—As requested, I now forward you the following particulars:—
"After ten years' study of mesmerism and clairvoyance so called, and reading all the news to be obtained concerning the American spiritual manifestations, I commenced my investigations by forming a circle on November 4, 1853, and in twenty minutes obtained the first movement. I experienced great difficulty in persuading persons to sit with me, as the whole affair was ascribed to the devil. I formed a determination in my own mind never to give up the subject until I knew what it was. Fifteen months passed away, then the answers to mental questions brought the conviction to my mind that I was really conversing with spirits. By this time I had discovered how to obtain communications by the use of the alphabet. The spirits sometimes tried to cause me to speak, but I resisted their influence, declaring that I would not be used as a speaking medium, and made to say all sorts of things that I knew nothing about until I had at least seven years' experience. On November 4, 1860, I was influenced to speak for the first time, and from that date to the present time I have continued so to do either privately or publicly.—
Yours fraternally,
W. WALLACE.
"105, Carlton Road, January 31, 1875."

It was then agreed that the circular printed elsewhere should be promulgated, and that all friends who feel desirous of aiding the movement be solicited to send in their names to attach to the formal appeal which it is desirable should be issued as soon as possible.

LETTER FROM DR. DIXON.

To the Editor.—Dear Sir,—In the movement now on hand with respect to help to Mr. Wallace, I beg to suggest that the committee might ascertain in what way Mr. Wallace could be best backed in another missionary tour. I am told that he was contemplating it when Mrs. Wallace was struck with the sickness from which she has happily recovered. I have witnessed his mediumship for the last twelve years; it is of a most sterling character. My contribution I have handed to our old friend, Mr. Bielfeld, the committee's treasurer. I hope Mr. Wallace will be substantially helped.—Yours truly,
Great Ormond Street, W.C.
J. DIXON.

THE COMPREHENSIVE CHURCH OF ENGLAND.

The subject at Cambridge Hall, last Sunday afternoon, was—"How far can our Comprehension include Spiritualism?" In the first place we must have a clear understanding of terms. Spiritualism is not the same idea that is taught by the Church of England; it may therefore be defined as Spiritualism, or rather, Esotericism, 'as the spirit of the materiality. Mr. Wilson explained the phenomena, as far as he had witnessed them, as quite in harmony with our present limited comprehension, as effects from recognised causes, but which causes, like all other material causes, were hid in the perspective of profundity.

The subject for next Sunday is "The Comprehension of Roman Catholicism." We may say that these comprehensive lectures are deserving of more attention than the public are at present inclined to give them.

A LADY of great social influence writes from a distant town which Messrs. Peck and Sadler have visited lately. She says: "They are good physical mediums, and nice modest young men." Many similar testimonies might be obtained, which we hope our Welsh friends will long strive to merit.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curtis and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 5, 1875.

MRS. TAPPAN'S MEETINGS.

At Cavendish Rooms, on Sunday evening, a renewed interest in these unparalleled orations was plainly discernable. A further agitation of the matter in the MEDIUM would be most useful. Especially is it needful to ask people to help and not receive all the time. The process by which Mrs. Tappan is enabled to address thousands weekly costs a good many pounds to but a few persons. Our own share of the cost now approaches to nearly £200, and we believe it is the best spent money which has ever been devoted to this cause. The true spiritual worker does not shirk responsibility, but rather courts it, that his stake in the glorious cause may be more important. There are many spiritualists, so-called, of a very different complexion, and who, if they can enjoy themselves, do not care a pin at whose expense it may be. There are surely a few hundred amongst our readers who, as a thank-offering for what has been so generously done for them, might remit, say from 5s. to £5 each to Mr. Glynes, for the support of the meetings at Cavendish Rooms. If we adopted the stingy, selfish method we might issue our paper weekly and save ourselves many heavy items in reporting, &c. We choose to do the contrary, and spare no expense which will make our existence valuable to the cause and instructive to our readers. We shall soon begin to think that our labour is in vain, unless it strike a similar chord in the souls of those to whom we minister. Don't let us waste your time, good reader, with longer talk, but send up your little donation to Mr. Webster Glynes, 4, Gray's Inn Square, London, W.C.

Since the foregoing was in type we have received the following communication:—

"The Secretary begs to acknowledge with much pleasure the receipt of the further following sums in support of the meetings at the Cavendish Rooms:—

Amount already acknowledged	£6 11 0
J. H. G.	2 0 0
Mrs. W.	1 0 0
Anonymous (postage stamps)	0 10 0
J. F. O. (post-office order)	0 5 0
A Reader of the MEDIUM	0 1 0
	10 7 0

"The Secretary trusts that next week he will receive many donations in postage-stamps from readers of the MEDIUM, in accordance with his suggestion. He feels sure that one shilling is within the means of every reader. It would be a handsome recognition of the widespread interest felt in the lectures. It must depend in a great measure upon the substantial appreciation displayed by the public how long the committee will feel justified in incurring the heavy expense of maintaining these lectures. It is hoped this appeal will be liberally responded to. Donations to be sent to Mr. Webster Glynes, No. 4, Gray's Inn Square, London."

A LARGE wall-poster announcing Mr. Morse's lectures in Boston hangs in our office. It reads thus: "Beethoven Hall, 413, Washington Street. Music Hall Society of Spiritualists. The celebrated trance-speaker, J. J. Morse, Esq., of England, will lecture every Sunday afternoon during January at a quarter to three o'clock. Excellent quartette singing. Admission, ten cents (5d.), or twenty cents for a reserved seat."

DUNFERMLINE.—LECTURE BY DR. SEXTON, OF LONDON.—On Thursday evening the tenth lecture of the present course was given in the Music Hall, by Dr. George Sexton, of London, on "Instinct and Intellect—their resemblances and differences." Ex-provost Reid presided, and there was a large audience. Dr. Sexton treated the subject in a remarkably clear and able manner, relating a variety of anecdotes regarding the lower animals, by way of illustrating the difference, though apparent similarity, between instinct and intelligence. He entered into a refutation of the Darwinian theory on the subject, and pointed out, with considerable eloquence, that there was a vast line of demarkation between the mental powers of man and those of the animals next him in order and intelligence. He showed that in man alone was there a power of conscience, and an aspiration after God and an eternal abode of happiness. On the motion of the Rev. Mr. Föote, a vote of thanks was heartily accorded to Dr. Sexton.—*Dunfermline Press.*

THE FREE GOSPEL AT DOUGHTY HALL.

On Sunday evening Mr. Farquhar will give his third discourse on "The Trinity;" a very high degree of interest attends these profound discourses. The discourse on "God" appears in last week's MEDIUM. Mr. Farquhar's previous address, "The Philosophy of Revelation," price 2d., and "Luther as a Medium," 1d., may still be had. Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock, admission free.

WHAT DO WE MEAN BY SPIRITUALISM?

This is the topic upon which Mr. Burns will discourse on Sunday evening at the meeting conducted by Mr. Haxby at Goswell Hall. Those who attend will receive some suggestions for giving a reason for the faith that is in them. Goswell Hall is at 86, Goswell-road; time 7 o'clock; admission free.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

RECEIVED DURING OCTOBER, NOVEMBER, AND DECEMBER, 1874.

Mr. Potts	£0 5 3	A Friend	0 5 0
Mrs. Cook	0 2 0	Mr. T. A. Stephens	0 5 3
Mr. J. Johnson	0 7 4	Mr. Wedgwood	1 0 0
Messrs. Peck and Sadler	1 0 0	Mr. Adshead	1 0 0
Mr. Caney, cartes of Mr. Herne	0 5 0	Mr. William Scott	0 10 0
Progressive Library, Rushden	2 2 0	Mr. J. W. Gardner	0 5 0
From a Spiritualist to a Spiritualist	10 0 0	Mr. W. B. Barr	1 11 6
Mr. J. B. Stovin	5 0 0	Mr. J. Swaine	0 2 6
Northampton Committee of Dr. Sexton's Lectures	0 13 6	Mr. W. Heaton	1 1 0
Mr. Wootton	0 16 0	Mr. Brimley	0 5 0
Major Menars	1 1 0	Mr. Raine	0 2 8
T. W. W.	0 10 6	Mr. M. Simpson	0 5 0
Mrs. Regan	0 10 6	Mr. S. Dixon	0 7 0
Mr. Joseph Oliffe	0 1 0	Mr. G. Forster	0 2 0
Mr. J. Maughan	0 7 6	Mr. J. Fletcher	0 2 6
C. I.	1 0 0	Dr. Monck	3 0 0
Mr. T. Fardon	0 10 6	Mr. S. Swepstone	1 1 0
Mr. W. Christie	1 0 0	A Reader of the MEDIUM	2 2 0
Mr. W. H. Robinson	0 1 0	A Friend	0 5 0
Mr. J. B. Wieldt	0 5 0	Mr. N. Large	1 1 0
Mr. J. Swaine	0 1 0	Mr. W. W. Clark	1 1 0
Mr. Weightman	1 1 0	Mr. R. Hannah	1 1 0
Mr. Jones	0 1 0	Mr. J. Lithgow	0 5 0
Mr. Appley	0 10 6	Mr. McPherson	1 1 0
Mr. J. Whittington	0 10 6	Lord Borthwick	1 1 0
Messrs. Appley and Whittington	0 4 6	Mr. Dixon	1 1 0
Mr. Simpson	0 2 6	Mr. John Rutherford	0 2 6
Mr. W. Heaton	0 2 6	Alastair	4 0 6
Mr. Barber	0 1 0	Rev. Guy Bryan	0 10 0
Mr. Booth	0 5 0	Mr. T. Adams	0 10 6
Mrs. Booth	0 5 0	Mrs. M. Field	0 2 6
Messrs. J. and E. Lloyd	0 10 6	Mr. Joseph Appley	0 2 6
Mr. Crisp	1 1 0	Colonel Stuart	1 11 4
Mr. T. Taylor	0 5 0	Mr. J. H. Clarke	1 1 0
Mr. E. Cook	0 0 6	Mr. J. Howard (collected)	0 10 0
Mr. J. Cook	0 3 5	W. A. A.	0 5 4
Mrs. McMahon	0 2 6	Miss A. Hepple	0 2 6
		Mr. R. Rutherford	1 0 0
		Mr. J. B. Stovin	100 0 0
			£160 7 7

DR. MONCK'S SEANCES.

The seance on Wednesday evening at the Spiritual Institution was well attended. Friends from the country, who had never before met Dr. Monck, were most emphatic in their expressions of satisfaction at the seance, the phenomena having been most striking, and test communications from spirit-friends numerous and exact in the smallest details. Spirit-lights were also seen in the light. Dr. Monck is so full of engagements among the clergy and nobility that he will not be able to sit at the Institution till Wednesday evening, February 17, at eight o'clock. Tickets should be taken at once (5s. each) to secure a place. Dr. Monck cannot accept private engagements till after February 10, when he will be able to attend to two or three day and evening engagements for private seances at the residences of investigators, at the Spiritual Institution, or at his rooms, 2, Vernon Place, Bloomsbury Square, where all letters should be forwarded.

Dr. Monck is constantly receiving invitations to visit places in the North, but he does not lay out his tour till he has a few more engagements, that travelling expenses may be reduced to the lowest figure. Write on this matter immediately.

"VULGAR ERRORS."—A twaddle-spinner in the *City Observer* opens his comments on Spiritualism with the statement that there are 16,000 believers in America, and perhaps half that number in Europe. He should have known that of this paper 50,000 of one issue was sold, which scarcely tallies with his estimate of numbers. This "vulgar error" is well followed up by others of the same texture, and having shown his ignorance of Spiritualism, the writer proceeds to berate common sense. Rejoice, O city gents, in such a sapient observer.

THE PSYCHOPATHIC INSTITUTION.—An inspection of the books at Mr. Ashman's establishment, 254, Marylebone Road, shows that he and his staff have attended just 300 cases during the month of January. This is gratifying testimony, not only to the reliability of this healing power, but also to the integrity of Mr. Ashman as a practitioner thereof. Without funds, fortune, college training, or extraneous aid of any kind, Mr. Ashman has built up a useful agency which throws into the shade mesmeric infirmaries, with their jobbing officials and large subscriptions. We entreat all who can be of use in the healing department to give the subject attention. It may prove a means of competency and independence to themselves, and relieve to sufferings of thousands.

A SEANCE WITH MR. WILLIAMS.

To the Editor, Sir,—I send you a short account of a seance held at the residence of Colonel P. Greck, on the evening of January 21st. The medium was Mr. Williams. It was one of the most interesting and pretty seances I have attended, and a description of it may be interesting to your readers.

The circle consisted of Mrs. Olive, Mrs. J., Colonel Greck, Mr. Potts, Mr. Hudson, the medium, and myself. We sat in the dark, and held hands all round. On the table there were three paper tubes, a large musical-box, a hand-bell, a few sheets of writing-paper, and lead pencils. Shortly after the lights were turned out we heard the voice of "John King" greeting us, and saying that he could not materialise himself on that evening, as the conditions outside the circle were not good. "Peter" then spoke to us, and made his presence both heard and felt throughout the greater portion of the seance, talking on different subjects, winding up the musical-box when it ran down, stopping it and causing it to play again, and sometimes to play slowly, separating our hands to shake hands with us, and every now and then hitting us on the head with the tubes, and once made the hand-bell sound on the head of the medium, who compared his voice to that of a cat. He also brought things from other parts of the room and put them on the table, and made himself generally useful and agreeable throughout the evening. The Colonel asked him to strike a light, but this he would not do, saying, "What! do you want me to disintegrate myself?" Shortly after his arrival a spirit-light was seen flitting about the circle, which occasionally descended and touched the sitters, but leaving at every touch a star on them. Colonel Greck had two, one on each sleeve of his coat; five others had one each, and Mrs. J., who sat on my right, and whose hand I held, had one of the lights placed on her left hand, but in a few seconds it was taken away again. The hand placing it there was a small one, for I felt the touch of small fingers on my right hand. The lights that were deposited on some of the sitters lasted for about five minutes. There was a nice fragrance in the room, which came from them, for I smelt that on the right sleeve of Colonel Greck, who sat on my left. After these lights had gone, a group of lights, I think six in number, floated about the circle for some time. While the lights were moving about, ladies' hands touched some of the sitters. A dog downstairs, at one time during the sitting, barked at someone entering the house. This caused Colonel Greck's little dog Monkey, who was in the drawing-room, which was separated from the seance-room by folding doors, to bark angrily and scrape at the room door, trying to get out in order to join his companion downstairs in the defence of the premises. This barking disturbed the seance, but "Peter" cried out, "Monkey, keep quiet," and the dog was silent immediately. About this time the rustling of paper and the scraping of a lead pencil was heard by us. "John King" came then for a short time to say good-bye. "Peter" remained with us a little longer, and then said his adieu. In a few minutes three knocks were given, the signal to close the seance, and the gas was then lit. On examining the sheets of paper we found the following note, written with a lead pencil: "My dear brother, we have not forgotten you. Fear not.—JOSEPH."

Colonel Greck has a brother in the spirit-world whose name is Joseph, and from whom occasionally direct writing has been obtained. At the early part of this seance he asked "John King" to get him a communication from his brother. It was not promised, but it was given. Two lady-spirits were present at this seance, and I think one young girl-spirit, who were dear to some of those present, for the hands touching them were not those of "John King" or "Peter." I could not describe all that was said and done at this sitting, nor could I tell it in the order that it took place, but have given you the general features of it.—Faithfully yours,
JOSEPH SWINBURNE.
25th January, 1875.

A NEW SEANCE BY MR. HERNE.—To suit the convenience of local investigators, Mr. Herne has by request consented to give a weekly seance at his own residence on Friday evenings, at 7 o'clock. Admission 5s. Herne's Oak Villa, Rockmead Road, South Hackney.

CARDIFF.—The South Wales Progressive Society are about to secure a special building for the advancement of Spiritualism. To do so, the sum of £300 will be required, and aid from Spiritualists in other places will be gratefully accepted. We are requested to state that all communications be addressed to Mr. W. Peck, 1A, Nelson Terrace, Cardiff, to whom post-office orders or cheques may be made payable.

"VULCAN" writes in the *Blyth Star* to the effect that it is more reasonable to believe that Spiritualists tell lies than that the phenomena really do occur. This is tantamount to saying that "Vulcan" knows all that can possibly be known, and that attempt at further discovery is nonsense. Bravo "Vulcan," hammer away. There is great scope for expansion in your composition. Let us hope you are made of malleable metal.

WEYBRIDGE.—To the Editor.—"Dear Sir,—If space permit, will you kindly allow us to inform our friends, known and unknown, through your columns, that our medium here, Mr. J. Beale, continues in good power, and the manifestations with him increase in interest. At four sittings with him lately our hard-working spirit-friends made their living presence palpable and tangible to us, in a most agreeable and unmistakable manner; in fact, so good was the power with a harmonious circle, that the spirits seemed able to do almost anything they pleased. Would that our torpid Priestcraftarians and mental-convicts would waken up to this momentous fact of spirit-communication; the world then would appear, what it naturally is, a paradise.—W/STURDICK. Feb. 1st.

Mr. HENRY KELSALL, Manchester, writes to inform us of a spiritual experience he had after the passing away of his wife. He says: "When in the body my wife was a great opponent to spirit-communication, yet a good housewife. I said she would soon return back when her spirit had left her body. Three hours after her death she communicated to me in the spirit, and I was satisfied it was her spirit. Three days after the death of her earthly body these verses were penned, and have had, and are having, complete fulfilment, and thus my Heavenly Father has given me the desire of my heart." The sentiment of the verses is good, but the composition is not quite suitable for publication. We are glad to hear that our elder brother has had this comfort in his bereavement.

Spiritual Cosmology.

PART II.—STATICS.

THE SUCCESSION OF SPIRITUAL DYNASTIES
UPON THE EARTH.

MRS. TAPPAN'S ORATION AT CAVENTISH ROOMS,
SUNDAY EVENING, JAN. 31st, 1875.

Lesson: Rev., 4th chap.

INVOCATION.

Infinite Spirit! to whom we ever turn with all devotedness and praise, we uplift our hearts to Thee in meditation and prayer, knowing that Thy Divine presence fills every atom of the universe, and that Thou hast made an altar within the shrine of every living spirit. Thou before whom the nations bow, and to whom Thou hast given Thy word that in each successive period of time there shall be no blindness nor faltering, nor falling away from Thy spirit; but all the time Thy spirit shall be made manifest like a shining light; like a perpetual fountain filled with life; like a harmonious melody that never ceases. O God! we praise Thee; whether before gilded shrines or amid lofty corridors, or whether within the innermost heart we bow, still Thou art there, and we lay the offering of the spirit upon Thy shrine—not gold, nor incense, nor precious stones, nor sounds only, but the gold of the purified spirit, the incense of glad thanksgiving and praise that floats up from the charmed altar of the spirit that is glad because of Thee and Thy love; gems of power that outwrought from the soul by care and suffering and tears, and all that makes time burthensome and the years weary, purging and purifying the spirit until it shines before Thee brighter than jewels, even like crowns of rare excellence and worth, placed upon the brows of them that gain conquests over time and sense, over avarice and hatred and malice, and envy and pride and all that belongs to mere temporal pleasure. O living soul! be these the offerings that we bring; and the homage of the perfected spirit and all the life that is daily mindful of Thee, and all thought and aspiration and fervour and prayer until we are transported to the presence of those mighty angels that evermore sing Thy praises in mighty works amongst the worlds which Thou hast taught them to fashion; and to Thy name shall be all praises and thanksgiving, and the offering of every heart, however meek and lowly, received by Thee in love. Amen.

ADDRESS.

Last Sunday evening the address concerning "The Most Ancient Angel," expressed that that angel was represented under the symbol of light, or of the sun, and abode with his angels and ministering spirits of the first periods of the earthly creation. It was stated also that each successive period of development of the earth, and of all planets, is presided over by one of the mighty angels that are appointed by the Divine Spirit. These cycles of spiritual development correspond, and were usually supposed in ancient days of symbolism to correspond to the twelve cyclic epochs of earth's history. Hence the twelve signs of the zodiac; hence the twelve sacred numbers and symbols that formed a portion of the ancient churches; and these cyclic epochs not only were relevant to the development of spiritual life, but also to the development of the planets themselves, each planet being the expression of some power in an appointed angel. The earth, through its various stages of spiritual growth, has thus far been in the charge of three of the great angels, who each represent a particular dynasty or power. We might name these various messiahs, and show that the word properly; perhaps, belongs to one; but we shall show that as Adam or Gaudama represents the first spiritual epoch in the world's history, and has had charge over the material world and its creation, naming the various things in the order in which they were made, and causing, by the power imparted to him through the most ancient angel, these names to be perpetuated, so the second administration, under other forms and symbols in the East, must have been known in the celestial empire, and must have formed the basis of all that now seems blind idolatry, but which was in ancient days a distinct system of worship. You will recollect that the far East was permeated by the Brahminical faith, and that that Brahminical faith represents the threefold life of the Deity, the more ancient religion only recognising the twofold or bicycle life—the sun and the earth—Osiris and Isis; but the threefold power of the Divinity was revealed under the Brahminical faith; and as Brahma was the second angel who succeeded Orisses in the dispensation upon the earth, so the physical kingdom was gradually unfolded under Aoan, Adam, or Gaudama, and the temporal kingdom and man's relation to the physical world, the names of all animal creation, the names of the vegetable creation in their order, and the various successions of life were revealed; and unquestionably had all the records been preserved that existed upon the earth, and were it possible to decipher the most ancient hieroglyphs, it would be found that every subtle principle of physical life was revealed by Adam as the culmination of the first spiritual epoch under the reign of the most ancient angel. The law of this culmination is evident. Whenever an angel with his messengers visits the earth for the purpose of revealing or developing the power commissioned to him by the Divine mind, there must be certain stages in the development of it; and all pre-Adamic peoples must be termed perhaps what would be called experimental people; they were the first stepping-stones to the final and absolute perfection of the Adamic race upon the earth; and hence these are not named in the ancient Scriptures, because Adam or Gaudama represented the first culmination of spiritual power through man upon the earth; that

culmination representing the two-fold light of the ancient powers of Deity through the dual and perfected soul that must take up its abode with the culmination of each epoch upon earth. Hence the ancient records all conform to the fact that is handed down to you through the ancient Scriptures in attributing to this one culminating representative of the race of peoples the particular and specific title of Son of God, because he in an especial sense, and being connected with the material world, was the first exponent in the present cycle or dynasty of this great spiritual power.

These cycles, as we state, are the result of concentrated and recurrent expressions of spiritual power upon the earth, or upon any other similar planet, and the earth is perhaps one of the newest in the great cycles of spiritual unfoldment, as the furthest planet of that system is unquestionably the oldest. The sun evolves planets in concentric cycles or layers, and each succeeding planet is evolved under the charge of one of these mighty angels who, in a similar manner to Orisses, takes charge not only of the physical but of the spiritual development, the spiritual being primal. The thunders and the lightnings and the voices that were heard in the apocalypse undoubtedly represented the powers—these seven spirits who were commissioned by Deity to take charge of the various cycles of development in the planetary system. The earth is one of the youngest, and spiritually one of the feeblest planets, as yet having undergone but a small portion of the great renovation that is to take place, and that some of the planets have already undergone. The angel that succeeded Orisses was the first to introduce the spiritual force, as a distinct power and capacity, distinct from the epoch of Adam or Gaudama, which introduced Deity as a physical force. You will remember that in all the ancient Scriptures, and in those that are preserved through the Hebrew prophets and writers, all directions of government and all expressions of power had direct bearing upon material objects, and material things were guided to the extent of producing and fructifying the earth for the preparation of future races. Hence to Adam or the first evangel was commissioned the power of giving titles and denominations to the various orders of creation; for Orisses, the god of the sun, or the presiding angel of the first dynasty, had not withdrawn his influence, and must needs perfect, to the greatest possible degree, the forms under his administration. When that perfection culminated in the final expression of soul in man, then God revealed Himself in the second dynasty; and as Adam or Gaudama represented that soul in man who could not express it, so it belonged to the second dynasty that prevailed all over the East, to reveal for the first time the existence of a subtle spiritual element separate from matter, since under Adam or Gaudama the spiritual substance was supposed to exist through matter, or was incorporated in matter; through the Brahmical faith the spirit of God took shape and form by a power of spirit; and while Brahm or Brahma is very rarely named in the East, and while he represents what Jehovah did to the ancient Hebrews, and what the subtle spiritual idea of the Godhead does to-day, still Brahm, or the invisible, all-potent, all-pervading spirit, is none other, and could be none other, than the subtle element and power which was not revealed to Adam or Gaudama, but which subsequently took the shape and expression of form upon earth.

As the Brahmans do not worship Brahm, but only Vishnu the preserver, and Siva the destroyer, or the God of transmutation and change, so the subtle forces of the Divine Mind were not represented by an ideal God, but only by that which could be comprehended or understood by those most ancient nations. Hence Vishnu, the preservative power, became more an object of worship than Brahm. (He, being all-pervading and all-potent, was not supposed to require adoration or any supposed form of worship.) Vishnu, the preservative principle, and Siva, the principle of change and destruction, were supposed to require the definite devotions of man. But this Brahmical faith was typified in the express and distinctive features of its spirituality. Its first announcement wrought a renovation over all the earth, and made the expression of God—instead of a living form—an absolute and overruling power. The ancient worship of Osiris degenerated into mere externalism, and the Brahmical faith, from its pure transcendental and spiritual worship, descended to mere expressions of outward offensiveness and folly, but not until the splendid theory had culminated in those records that made the empire of the East the sacred citadel of learning. It is to those ancient standards that all students are obliged to go for a solution of the wonderful characters that are found in the ancient writings. It is to the Sanscrit scholarships of the East that you are indebted for those records that convey, through symbolism, the most mighty propositions of creative power through spiritual agency. It is to this succession of dynasties that you owe the intermediate links and connections that can be traced through the Egyptian, the Hindoo, and the ancient Indian faith, to the very remotest records of the earth's history, and it is by these successive revelations that man has perpetuated upon earth the continual increasing idea of spiritual powers that hold in control and perform upon the earth the various functions of intelligent beings. The law that could wrest to-day from spiritual government the control of the material kingdom removes the external world entirely from the sphere of causes, since there can be no cause without an intelligent source; and since all law must be embodied in the true meaning of the word *logos*, which is the volition of the soul or mandate of the superior mind. Hence the second angel who took up the control and power of the dynasties of the earth poured out upon the nations the essential spirit of life, enkindling that spiritual fire and fervour which was lacking in the first dynasty, namely, awakening the consciousness of the spirit of man; whereas the first dispensation recognised man as a living being, the second dis-

penation recognised him as a spiritual being, as related to and allied to the powers that held constant control and intercourse with man in those days, as not being separated from the gods, or angelic messengers, that under various names and titles were recognised in all the Eastern nations of antiquity. But these spiritual successions must each be taken, not from the present standpoint, but from the stand-point of the ancient word of the spirit itself; for if you are to interpret ancient symbols by modern thought you find yourself confused and isolated from the very peoples that can give you instruction; if you are to judge of Brahma, Vishnu, and Siva by modern thought, then you separate yourselves from the great wave of spiritual truth that God permitted to flow over the earth in those days for the preparation of the higher dynasties that were to follow. Precisely the same expression of power, the same forms of revelation, the same knowledge of inter-communion between the world of conscious external thought and the world of conscious spiritual thought were then conveyed; and if these were symbolised in outward forms and ceremonies, it is no more than is performed to-day, when every offering of devotion—if it was not for the spirit of it—would be an offering of idolatry; when every expression of worship, were it not for the animating principle, would be no more than the offerings bequeathed by the ancients to their symbols; for remember that the spirit having fled any form of worship, it therefore becomes idolatry; and that only is idolatrous in the world to-day which is devoid of the ancient principle or spirit which first inspired it. As the dispensation of Adam passed away, so the worship changed. He who, now-a-days, having other knowledge, would worship before that shrine, would be an idolater; but he who then worshipped, knowing it to be the Spirit, was a true worshipper. As under Adam the natural functions of life were first called forth, classified, and analysed, and as all through the ancient symbolism tokens of creative power were expressed by the various symbols that had been perpetuated in various sacred authors, so to-day the triangle, which was the symbol of the ancient Brahmical faith, has become a portion of actual science, and represents the symbolic mind of the Deity.

These successive epochs were promised to the world once in a thousand years according to your calendar, once in six hundred years according to the ancient calendar. Hence the symbols of the millennium. The letter M in its ancient symbolism signified all that was mysterious, all that was hidden; and the various synonims of Minerva and of the mistonetric caves, and of the divine mystery which hedged about the enfoldment of the third principle in the Divinity were conveyed in this symbolism of the millennium. What it means in modern signification you well know; but the true foundation is that it was known to the ancients that once in 600 years God would express through his messengers his will to man, and that there would be a change in the administration of the angels having charge of the earth. Hence from the time of the first Gaudama until the expression of the true faith through the symbolism of the Trinity must there have been a period of an ancient 600 years; but the true period of the culmination of those dynasties is 2,000 years, since once in 2,000 years the expression of angelic power upon the earth takes shape and form in a new revelation or avator of God to man.

The angels, therefore, having charge over the second cycle or dynasty expressed the first spiritual faith; but after 600 years there was required a reformation, and then appeared for the first time Buddha, who, under various names and forms, is now worshipped by the larger portion of the ancient Brahmical worshippers. The reformed religion of the East to-day, under the name of Buddhism, occupies a more prominent position in the religious world in point of numbers than any other religion which the earth knows, and represents the advent in the form of man of one endowed with the angelic ministrations and power of this Brahma or Deity upon earth. As Osiris, or Orisses, culminated the first power in the form of Adam or Gaudama, so through Buddha was expressed the second function of spiritual renovation in the far East, as Brahma expressed himself in the ancient revelations; and you will find by reference to the bibles of the Indies, Vedas, &c., that those ancient revelations correspond precisely all throughout the East, though under different titles and worship. Buddha represented Deity to the several Brahmical worshippers who had fallen from their high estate, and were following only the expressions of Vishnu and Siva instead of the eternal worship of the Most High. Buddha appears to have come twice or thrice in the far East, each 600 years represented by the cyclic development or re-advent of this Buddha; and that there was a corresponding spiritual culmination you will find by the ancient records of the Chinese Empire, and by those other records which, through Hindostan and Persia have more naturally crept into the Grecian and Roman records; and you are indebted, not only to the revelations abstracted from the Eastern empire, but whatever may have cropped out from the interstices of their mandates and laws. But Buddha represented the absolute expression of this angelic messenger or power that was conferred upon the earth for the expression of spiritual contact with matter; and an enlightened student only requires to understand the language of symbolism to be perfectly aware that those ancient peoples possessed the secret science of the laws of life; that they knew the exact and precise meaning of the atomic creation; that they understood the precise point of contact between spirit and matter, and that through this religion or revelation was revealed the creative principle and function that belonged to spirit itself; for whereas Adam, taking the material creation as he found it under the government of Orisses, could not penetrate into the spirit, after the advent of the Brahmical faith upon the earth

there came a consciousness of the spirit that behind matter controlled and governed, and that within each subtle globule and every element of life took some part in the great creative function of the universe.

You will remember that it is difficult for the modern student to separate the mythical characters of Grecian and Roman history from the real characters. How much more difficult then must it be for the student to separate the more ancient peoples from the very angels whose names they betoken? Yet time was at the introduction of those epochs when the angels themselves actively participated in the governments of the Eastern nations to the extent of forming a complete system of spiritual and material laws whereby it was known that these angelic beings helped to govern, direct, control and recreate the powers of the material universe.

The Jupiter of the Grecians was undoubtedly derived from this more ancient angel that presided, as we stated, over the rays of light and heat; the next angel presiding over the spiritual power and its expression upon earth. This, of course, rests with man; and wherever a race has culminated in the form of a typical or symbolic man, that symbol or culmination represents one of the epochs of the spiritual dispensation. Across the mountains of time that divide you in their height from these remote angels and their administrations you can still clasp hands and touch them by the varied indications that this thought gives you, since the highest, or that which represents the highest, thought of any given epoch must, in reality, be the culmination of that epoch, and forms the crystallised thought of which the peoples of the various nations have been composed. Hence the Shaster of the Hindoo, the Zendavesta of the Medes and Persians, the various bibles of the Indians, and even the Koran, form portions of the crystallisation of the spiritual dynasties, though not to the extent the Mussulman believe. But we say these forms crystallised, and the symbolic expression of them is in the form of some one upon earth, who assumes the distinctive power of the angel that administers to the especial dynasty, and gives the law of the spirit its crystallised and permanent form. That law is the same among all the nations of the earth; that crystallised expression of the Divine mind in its purest sense is for ever the same. Pure spirit expressing itself under these successive dynasties expresses always the same essential truth; and Buddha in his various representations, in his second and third expression, represents to the East the precise and distinct features that have since culminated in higher dynasties, and have afterwards made a Christian religion, the highest and most permanent culmination. What Confucius collected, and as the Paul of the ancient faith delivered in the form of doctrine, and axiom, and sacred record, Buddha and the ancient angel of the Brahminical faith gave in the purest and divinest sense; and when these particles of gold are separated from the dross of mysticism and history and materialism, they will be found to contain the true spirit which the Most High intended should be given to earth as rapidly as the earth was prepared to receive it.

These cycles of spiritual truth hover around the earth as spheres. Finally, the time and the condition of the earth, and the atoms upon the earth, and all the physical structure under the administration of the preparing angel, are ready to receive them. Then the thought is born, and takes shape in the form of man or outward expression of life, who is really the messenger and Divine representative of the spiritual kingdom. All such angels bear with them their accompanying spirits, and when a true and actually inspired Evangel takes up his abode upon earth, then there are also hosts of angels that come to abide with men, taking upon themselves outward forms as the messengers and symbols of the Divine Mind. All races have been swept by this purifying and life-giving angel, and every soul represents typically that which finally all will represent, since each spirit in embryo is an angel, and since each one fulfils on the outward form under the administration of some one of these mighty messengers, and since they all belong to and are assistants to some one of the mighty hosts that have charge of the earth. They are seven in all, three of whom have expressed their power and culminated in outward life upon earth. These three have each had four distinctive messengers; hence there have been twelve, but the three were the final and absolutely controlling angels.

We have stated that the first represented the construction of the earth and its physical functions; the second represented the mystical and spiritual connection between the body and spirit; while the third revealed the absolute nature of the soul of man and its connection with the Divine Mind. There was to come, and is to come, a thought; and of these we shall take in their turn each successive angel, showing what they had done for the planets that composed the systems, and how your solar system has been constructed under their administration; Orisses or Osiris presiding in the sun, and sending forth his messengers or mighty angels to prepare each new world that is void.

We shall show you also the interstellar spaces and spheres; how these angels moving in vast numbers through the trackless abysses of space, acting upon matter by regular and distinctive cycles of development. We shall show you that the earth, with all its seeming forces and blind laws and natural causes, is but a toy in the hand of the mighty angel that now wields control over it, and by winds and tides, by magnetic and electric forces, represents really the Zeus, Jupiter of the Grecians, who held the thunders in his hands. Why, these angels deal with matter as you do with a toy, or with an instrument that is placed in your hands for the working of a mighty problem. Atoms, forces, laws, constructions of life, are but the unfoldments one by one of their subtle thoughts to prepare the way for the expression of spirit in man which was

expressed under Orisses, in Gaudama or Adam, and which in its spiritual sense was revealed through the ancient Brahminical faith. Step by step the nations were brought from their original worship of mere symbolism and expression to the inner worship of spiritual powers, to the consciousness of spiritual presence; and hence the angels, messengers, gods, demi-gods and powers of remote antiquity were but the expression of the inter-communion and constant consciousness of the thought that these minds had relation to outward matter.

When the earth was set in motion and all things placed in their natural order, the spiritual epoch—as we have stated—began; and the nations of the earth to-day are engaged, and have been engaged since the second angel, in perfecting the higher type of spiritual life in contact with matter. The seventh angel shall come with his host before that shall be fully accomplished. But the powers that have already been revealed and bestowed show that man, when he will, shall have power over all things that are beneath him; having charge, as Gaudama had, over the fowls of the air, the fish of the sea, the beasts of the field, and every herb and every thing; having charge, as had Brahma and his followers, over spirits and powers and governments, making them do the bidding and fulfill the functions of outward life; having charge, as had the Messiah, over angels and principalities and messengers, making them subservient to his will and wish, that he might work out the third expression of spiritual power upon earth. The intermediate angelic messengers, the various Buddhas and other representations of the Divine Mind, prepared the way for the Hebraic Messiah, who came in an unexpected manner, but for whom all the nations looked with eager avidity; and all had some token or sign that the third expression should represent the highest power and functions of spiritual life upon earth.

We have stated that each of these angels bears with him a numberless host. We must explain to you that angels in their primal sense are neither male nor female, but represent both; the one angel expressing both powers. As Orisses was complemented on earth under the name of Isis, and as Brahma revealed himself in a twofold or threefold capacity of the creator, preserver, and destroyer; so every angel that appears and administers to the earth is represented in a dual light. From Jove, or the ancient Jupiter, sprang Minerva, typical of the power and force of the male and the female life in the one angel. All through ancient symbolism these two separate functions are expressed in outward life, but never in an angelic being who maintains the pure and perfect sphere of completed life, presiding over others and governing them, while it is only in contact with matter itself that the perfect sphere becomes divided, and is expressed in male and female. Hence, whenever spirits are prepared to resume their angelic functions, they are so prepared by the completion of this sphere, which, having been broken and traversed through physical life is again aggregated, and becomes a perfect sphere, and then becomes capable of administering angelic powers. The spirits that abide around every earth in the present state of development, and especially around your earth, are broken spheres; each representing some stage of spiritual contact with matter, and each is under some express form of the Government which we have stated; first of Orisses, second of Bramah, third of Jehovah. The Orisses and Bramah expressing themselves through different orders, and finally Jehovah culminating his thought in the form of Messiah or Christ. Since the time of Christ you will recollect that all nations have been looking for the Comforter that is to be the next expression of spiritual power upon the earth; Christ representing the first expression of his dynasty and various intermediate persons, Krishna in the East, Mohammed, perhaps Swadenbourg, and others, representing lesser expressions of the Divine Mind.

But when the Comforter comes, He will reveal to you all things. His intermediate state shall be taken off, the connecting links between the old and new dynasties shall be re-established. He will reveal why Christ was a greater expression of spiritual life than all predecessors, because the earth had been prepared by these most ancient angels, and by their expressions to represent another and a still higher. And why, in His coming, or in the expression of truth, again there shall be a greater revelation of knowledge, because the angels that are now in charge, and who will be represented upon earth under the name of the Comforter, express a reconciliation between all the dynasties, old and new, rejecting the symbolism but preserving the spirit which is ever sacred. The serpent represented fire and life and spirit. It was handed down through the Hebraic revelation in the form of a tempter in the days of Grecian and Roman mythology. It is time that these symbols and their ancient meaning should be rescued from the darkness of the past, and that it shall be shown that the winged orb of light in the symbolism of the East is the perfect sphere of the perfect soul, presiding over the destinies and controlling the nations of the earth; that the symbolism of the serpent is but the ray of Divine light that, darting with forked tongue and flame, reveals to man the true spirit of God; that the winged Ibis in an age of idolatry was considered as a form an object of worship, but in the ancient age of true meaning was considered as a symbol of immortality; that the four beasts revealed in the Apocalypse were the four great principles of spiritual truth; that each had voices, and many tongues, and were filled with eyes, betokening all knowledge and all power; that these seven spirits, with their voices like trumpets, had, in succession, control over the destinies of the earth and men and spirits and angels of a lesser degree, who are but as children in their hands, working out the bidding and fulfilling the purposes of the higher powers. Why, as winds and tides in a feeble degree control the earth, and as the great forces of matter act to govern

even the leaf upon the tree and the flower upon its stem, so through the spirits that throng around you, and that share in some degree your earthly life—through the hosts that go out of your midst without knowledge into the world of souls—through the terrestrial heavens that form the abode of these spiritual beings—through the sub-celestial, and inter-celestial, interstellar spaces—even to the celestial—the mighty angel that now has charge of the destinies of earth is making every mind and spirit subordinate to his power, to the end that each of these spiritual dynasties shall be rescued from the darkness of ages and stand in their appointed place before the eyes of men. As the world was prepared for many hundred years for the Messiah, and as he came revealing the subtle spirit of God's love; as Buddha came revealing the subtle spirit of life; as Adam came revealing God in the natural man, so all the signs and tokens of to-day indicate the presiding presence and intentions of a mighty spiritual power, sweeping over the nations, shaking the thrones of the earth, the governments and kingdoms and dynasties and theologies to their very foundation, rescuing the sweet spirit of truth from the thralldom of human ignorance and placing it upon its pure pedestal to which it belongs.

This is the angel whose mighty voice through various ministering spirits and signs and tokens is now felt upon the earth (Joel x. 28). This is he who was to pour out his spirit in latter days and make men and maidens prophesy and dream dreams. This was he who was to give the gifts to the young men and to the maidens, and this is he who reveals by subtle signs and laws of life the fact that science with her blindness is as a bat flying up against the wall of heaven, while the great shining cycles of eternity reveal the presence of the great Spirit that is to tell you all things.

And what shall follow, save that the spirits of men shall be made glad and free in the light of this truth, and that to-day material laws, everything connected with the mere dynasties of earth crumble before this mighty presence, and all thought that has swallowed you up and perverted the truth shall be changed from its turbid stream into a clear stream of spiritual life. These are the successive dynasties.

Our next subject will be "Lucifer, the Angel of Darkness."

P O E M.

From the depths of the lowly spirit
Wherein we all abide,
And whose graces our souls inherit
Whatever of ill may betide;
O Spirit of Life and Spirit of Death,
Hear Thou our prayer.

From the flowers that blossom so sweetly,
Where the feet of the summer have trod,
Bowing down their faces so meekly,
Looking up to the eye of their God;
From all sweet places so lowly,
O God, hear Thou the prayer

Of the spirits that grow sad and weary
While the earth seems growing old;
For the way is dark and full dreary,
And the seasons grow bitter and cold.

O God, where thine angels brightening
Abide, reveal Thou the lightning
That flashes and fills earth with sorrow;
Reveal Thou the wondrous to-morrow.

From the spirits of darkness and night,
Floating out into mystical spaces,
With wan eyes and pitiful faces,
Struggling upward to greet the pure light;
O God, Thou great perfect giver,
Reveal to each spirit, deliver
From thralldom and darkness and pain,
To the light of thy freedom again.

From angels that bend low above us,
Giving proof all the time that they love us,
And are filled with such magical wonder,
Of voices that cleave like the thunder,
Of breath like the lightning that's o'er us,
Cleaving pathways of glory before us.
O God, from these wonderful angels,
That each time are thy chosen Evangelists,
Give us life, give us strength, evermore,
Our God ever still to adore.

EXPERIENCES AT WORCESTER.

"Truth would you teach or save a sinking land,
All fear, none aid you, and few understand."

Dear Sir,—The above couplet from Pope is unfortunately almost as applicable in our day as his own; the mental slavery of the majority of the human family binds truth in fetters, and only here and there is one found who dares to speak his honest convictions. As one loving his kind, and awakened to a sense of an everlasting future for the soul, I dare not stain it with falsehood, and carry the brand on my conscience of having known a great truth in my earthly career which I had not the courage to avow. Better a few short years of suffering and persecution, if need be, with the genial light of honesty aglow within, than the external prosperity which the world gives to those who run in the groove of its blindness and folly. A few among us in this town have held some seances lately, but with no extraordinary result, still there have been peculiarities in connection with them which I beg to be allowed to narrate.

On the first occasion we sat at a four-legged card-table, with the leaf turned over, making an oblong square; we had the customary tilts from the unseen ones, words spelled out readily, then some array of letters not readable, and answers given to a lady's mental questions.

At our second meeting I proposed altering the position of the table, so that none of us should have our backs to the fire, and sat for near half an hour with no response. I suggested placing the table in its former position, when, immediately, the answers came as before. I noticed that the long way of the table was north and south when we had no response, and east and west when we had. On this occasion a young lady arrived, making a fifth; she was invited to sit, but the unseen ones declined her company, upon which she took a seat about seven feet off, and observing the mental questions put and answered, requested to be allowed to ask some herself where she sat. She did so, and was replied to as readily as if sitting with her hands on the table. She told us she had asked if a certain gentleman, then out of town, would call on her to-morrow afternoon; the answer was No. Will he come in the evening? Yes. The next morning she received a letter from him regretting that he could not be in town till the following day. Under such circumstances she could hardly be blamed for having a joke at the so-called spirits; but, curious to relate, at seven o'clock p.m., the gentleman arrived, having been able to alter his arrangements so as to come that day.

Now, had polarity anything to do with the successful result? On the third seance I was assured by the unseen ones that it had. The spirit purporting to communicate was the lady's grandfather. If some of our fellow-men will oppose a truth, let us be comforted and answer their denial with Gallileo "It moves still."—Yours very truly
Worcester, February 2, 1875. GEORGE CRACROFT.

MISS CHANDOS'S LECTURES.

Miss Chandos gave her second lecture on the "Science of Curative Mesmerism," at No. 6, Blandford Street, Baker Street, on Monday evening, the 1st inst. The attendance was very good, and her discourse was listened to with increased interest. The valuable instruction and information imparted gave unqualified satisfaction to all, her hearers having given marked expressions of approval as to its high value and importance. The lecturer entered thoroughly into the physiology and philosophy of her subject, demonstrating it with familiar illustrations upon the most recent scientific principles.

After the lecture, Miss Chandos invited discussion for the further elucidation of the subject brought under the notice of her audience, which was heartily responded to by several of her own pupils and some experienced magnetisers who were present.

A most interesting incident occurred just before the close of the meeting. An old experienced and most powerful magnetiser, accustomed to produce the phenomena in public, controlled one of the audience, but for want of a proper knowledge of clearing the subject from the influence, found himself quite unable to do so, much to the annoyance of the subject evidently, when Miss Chandos came to the relief, and, with a few properly-directed passes, thoroughly and completely expelled all traces of the control.

Some cases of headache were cured, in the presence of the audience, by and under the direction of the lecturer, much to the satisfaction of the sufferers.

It is quite evident from all we can see that the science of electro-biology is about to receive a fresh impetus at the hands of Miss Chandos, and it would be well for all who take an interest in the science to embrace the opportunity thus afforded by these lectures.

We understand that her next discourse will embrace "Cross Magnetism, and Magnetism as it has been and is now practised in other countries."

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

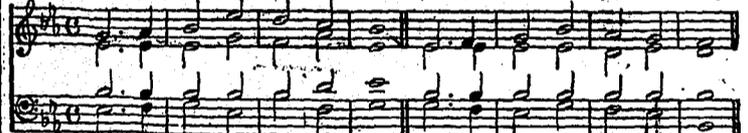
Sunday Evening, February 7, at 7 o'clock. Doors open at 6.30.

HYMN No. 70 in the "SPIRITUAL LYRE."

RATIBON.

1111.

OLD LYRE, 18th Century.



Welcome, an - gels, pure and bright, Chil - dren of the liv - ing light,



Welcome to our home on earth, Chil - dren of the glo - rious birth.

- | | |
|--|---|
| 2 Welcome, messengers of God,
Teaching not of anger's rod;
Love for all earth's weary throngs,
Is the burthen of your songs. | 4 Oh we joy to feel you near;
Spirits of the loved and dear;
Chains of love around us twine,
Gems of beauty all divine. |
| 3 Come ye from the realms of light,
Where the day knows not the night,
Where the gems of love alone
Are around your spirits thrown. | 5 Joyously we greet you here,
Children of a brighter sphere;
Guide our feet to realms of love,
To the courts of joy above. |

HYMN No. 69 in the "SPIRITUAL LYRE."

ASCALON.

608, 608.

2 No more we sigh and mourn
O'er loved and loving gone;
They throng around the path we go;
They bless us in our home,
Are with us when we roam,
Our conflicts and our triumphs know.

3 The grave hath lost its dread,
To us there are no dead,
But all do live and love as one;
Our doubts and fears depart,
In each and every heart
The holy will of God is done.

4 Thanks, grateful thanks we raise
To him who crowns our days
With blessings numberless and free;
In one united band,
As brothers, hand in hand,
Henceforth mankind in joy shall be.

HYMN No. 109 in the "SPIRITUAL LYRE."

MISSIONARY.

7,6,7,6,7,6.

DR. LOWELL MASON.

2 Yes—yes, the day-is breaking!
Far brighter glows its beam!
The nations round are waking,
As from a midnight dream:
They see its radiance shedding,
Where all was dark as night;
'Tis higher—wider speeding—
A boundless flood of light.

HYMN No. 5 in the "SPIRITUAL LYRE." Tune—"French."

1 Thou art the first and Thou the last;
Time centres all in Thee,
The almighty God who was, and is,
And evermore shall be.

2 To Thee let every tongue be praise,
And every heart be love,
All grateful honours paid on earth,
And nobler songs above.

OSSETT.—"THE SPIRITUAL INSTITUTE.—On Sunday last, Mr. Blackburn, of Halifax, a 'medium' of some note, delivered addresses 'by spirit power' at the meeting-room on the Green. These of course enunciated the peculiar doctrines by which Spiritualism is distinguished, but we have not space this week for a further reference to them. The Spiritualists here appear to be improving in circumstances, for their 'institute' is comfortably fitted up, and regular services are conducted there, in which a small organ is used to accompany the singing. There is some probability, it is said, that ere long they will occupy a larger room." The foregoing remarks are from the *Ossett Observer*, and they show that Spiritualism is taking a position in the locality. Mr. Hall-gath desires us to announce that Mrs. Hingworth of Bradford will deliver two addresses on Sunday first, and Mrs. Butterfield on Sunday, Feb. 14th. On Saturday, Feb. 13th, a public tea-meeting will take place, to which all friends in the surrounding district are affectionately invited.

RECEIVED on behalf of George Ruby, the aged and destitute medium, J. F. O., 5s.; Mr. N. Large, 2s. 6d.

B. COX, OLDHAM.—We have filed your letter, and if the communication is corroborated in the future, we can produce it as testimony.

HALIFAX.—On Sunday, Feb. 7, Mr. John Blackburn will deliver two inspirational orations in the Hall of Freedom, Back Lord Street, at 2.30 and 6 o'clock.

PECKHAM.—Any lady or gentleman willing to join for thorough investigation of Spiritualism, volition, or psycho force, may send their card or name and address to "S," 9, Culmore Road, Peckham, for particulars.

CHARLES DREWET, BOLTON.—We recommend Sturmburg's *Planchettes*, see advertisement. We regret that we have not been able to aid you in identification of the spirit. We hope you are making progress. Shall be glad to hear from you.

LONDON DIALLECTICAL SOCIETY, 1, ADAM STREET, ADELPHI, W.C.—On Wednesday, 17th February, 1875, J. H. Levy, Esq., "On the Religion of the Future; with Special Reference to the Religious Teachings of John Stuart Mill." The chair will be taken at eight o'clock.—FREDERICK A. FORD, Hon. Sec.

BARNESLEY.—"An Outsider" writes in the *Barnesley Observer* to the effect that, Mr. Ashcroft's lecture was calculated to excite an interest in Spiritualism, for the result of the lecture was to establish the phenomena as a reality. Mrs. Butterfield will lecture in the Mechanics' Hall on Sunday at 2.30 and 6.30, and on Monday evening at 7.30.

PROFESSOR O. S. FOWLER, says the *Evening News* (Cleveland, Ohio), of January 14, lectured to an immense audience at Brainard's Hall last evening, hundreds who could not get in being obliged to turn away in disappointment. This veteran is brother to L. N. Fowler, who has so long lectured on phrenology in this country.

SOVERBY BRIDGE.—Mrs. Scattergood of Bradford will speak, afternoon and evening, on Sunday next, February 7th, in the Lyceum, Hollins Lane. Service at 2.30 and 6.30. On Sunday, February 14th, Mr. William Williams of Bradford will give two orations. Subjects: Afternoon, "What will the Babler Say?" Evening, "I am not Ashamed of the Gospel of Christ." The former subject being a defence and the latter an exposition of the principles of modern Spiritualism.

W. HARDY.—Mr. Farquhar's coming discourse on the "Last Judgments" may afford you some information. Punishment will, no doubt, last as long as there is occasion for it. As to Satan, see a suggestion in Mr. Farquhar's discourse on "God." We do not see any occasion for introducing the name of Jesus into the hymn-book, but rather see the need of protesting against man-worship. We have much too high regard for Jesus to make an idol of him; we should not relish such degradation ourselves, and in this matter we do to him as we would like to be done by.

NORTHAMPTON SPIRITUALISTS' SUNDAY MEETINGS.—These meetings have become such centres of attraction that last Sunday arrangements were made to meet in a larger room than the one that had hitherto been used. As the larger room, however, was filled long before the appointed time for the proceedings to commence, and numbers were still unaccommodated, it was found necessary to adjourn into the Lecture Hall, which speedily filled. The exercises were opened in the usual way, with singing and prayer. Mrs. Blunt then rose and addressed the meeting. Her subject was, "The Moral Leprosy of the Age"—or, we should have said, the subject of the spirit who spoke through her lips. The aim of the speaker was to show that there exists at the present day a want of thorough sympathy and brotherly feeling between man and man; that we are all too much wrapped up in self and its surroundings, and too little alive to the struggles and aspirations of those around us; that, in short, our Christianity is too much an outward seeming and too little a heartfelt reality, and that this is at the root of all the depravity and infidelity that exists. This was the leprosy of the age—a disease the ministers of the Gospel could not touch. The discourse was illustrated with many telling incidents and episodes, told with considerable pathos and even dramatic power. The speaker continued with unabated vigour for something like fifty minutes, and concluded with a very effective peroration. Almost from beginning to end one might have heard a pin drop, so perfect was the control under which the audience was kept. Should Mrs. Blunt, "the medium," continue her spiritual addresses, Messrs. Moody and Sankey may look to their laurels.—*Northampton Mercury*.

PHYSIOGNOMY.—During the last two weeks Dr. Joseph Simms, of New York, has been delivering a course of lectures on this interesting topic in South Place Chapel, Finsbury. Dr. Simms is one of the most successful exponents of this science, and has perhaps done more than any of his brother scientists to render it popular and attractive. He is the author of a very learned and elaborate work on the subject, entitled "Nature's Revelations of Character," which has been rather favourably received in literary and scientific circles, and though he is by no means unknown in the United Kingdom, it has prepared for him on the occasion of his present visit a specially hearty welcome. The first lecture, on Wednesday, the 13th inst., was well attended; indeed, the chapel was quite filled, and we were not a little surprised to find that such a subject could attract so intelligent and appreciative an audience. Whether it was the interest in the subject itself, or the fame of the lecturer we cannot say, but no one went away without being both profited and delighted. Dr. Simms thoroughly knows his subject, and if we lack the skill to read this fact in the lineaments of his face, he proves it beyond all question by the manner of his handling it. On Thursday night a second lecture was given, full of well-digested information, but, if possible, fuller still of fun and mirth. An hour with Dr. Simms cannot be mis-spent. There are still two or three lectures of the course to be delivered. The last (on Thursday, 4th proximo) will be on "Love Courtship, and Matrimony." We hope Dr. Simms will have a full house on that occasion. We ought not to omit to say that every evening several ladies and gentlemen from the audience mount the platform, and the keen and practised eye of the learned physiognomist tells them not only their characters, but to a great extent, their daily occupation and their personal history; so the young people have as much fun as they can desire.—*Northern and Eastern Examiner*.

THE LANGUAGE OF NATURE.
THE ANALYSIS OF THE SCALE.

On Friday evening, at 73, Newman Street, Mr. F. Wilson continued the interpretation of the colours, forms, and numbers. Taking the scale as published in the MEDIUM of last week, we say of the colours (as also of the forms and numbers) that each colour should be examined by the indications of the sixteen colours, and that for the purpose we must assume that the colour to be examined is as yet unreflected upon, and is therefore—1, indigo; 2, olive green, will be its example as an object or subject in nature; 3, yellow, will be its composition; 4, green, will be its position or home, as the symbol that shall permanently represent it; 5, red, will be its personality, the meaning we have already given to it; 6, orange, will be its workage, or what the working of its exertion has or can do for it; 7, russet, the harvest, as the result of the workage; 8, blue, the double of the symbol, as the more teachable explanation of it; 9, purple, the excellence of the teachable symbol; 10, black, the endurance of the teachable symbol; 11, emerald green, the poetic octave of the symbol; 12, pink, its intellectual idea; 13, cream, the organic formation of the object; 14, citrine, the sympathy within the object or subject; 15, ultramarine, the scientific symbol, as the philosophic representation; 16, whitish, the aestheticism of the subject or object. These sixteen questions you must ask of each colour, form, and number in succession. The first line, namely indigo, was taken for consideration and explanation, in conformity with the questions, and the result was the following scale, reading it upwards:—

THE ANALYSIS OF INDIGO, ALPHA AND OMEGA, AND ONE.

16	Beginning	Representation	Terminification
16	An end	Baton	Full stop
14	Substantiality	Vertebrata	Physicality
13	Earth	Backbone	Maypole
12	Abstraction	Stemnation	Tention
11	Flowerpot	Seed	Peg
10	Retention	Foundation	Nomenclature
9	Capacity	Certainty	Singleness
8	Cup	Floor	Noun
7	Definitation	Connection	Primality
6	Kneadification	Cohesion	Integration
5	Anything	Formation	Unitation
4	A clod	A tile	You, I, or it
3
2	Sweepings	Heap of clay	Finger
1	Indigo	Alpha & Omega	One

GOSWELL HALL MEETINGS.

On Sunday evening Mr. W. Wallace (missionary medium) occupied the platform, and under spirit-influence delivered an excellent address to an appreciative audience. Mr. Haxby presided and conducted the service. At the opening a hymn from the "Spiritual Lyre" was sung, and Mr. Haxby read, by request, a part of one of Mrs. Tappan's lectures, delivered at Brighton, on "The Advantages of Spiritualism to the Present and Future Life." Mr. Wallace was introduced, and on rising said, "It is not our intention to dwell on religion, so-called, of the present day, but we shall dwell on what we consider to be 'the religion.' All religions of the world are more or less based upon manifestations; ere long the Christian religion of the present day will become the Christian mythology, and must pass away like all the former religions. We have simply to declare to you that man lives beyond the grave. In the spirit-world there are grades or spheres, and there do spirits on leaving the earth find their homes." (Here Mr. Wallace proceeded to describe the six spheres.) Mr. Wallace spoke in a high strain for nearly an hour, and concluded by urging all to live a more spiritual life, that when they passed from this earth and their memory is open before them as a book they may not be pained to see works they have neglected to do, but may look with pleasure on all the kind actions and loving deeds, and receive their reward tenfold. Several questions were asked and very ably replied to. Next Sunday Mr. James Burns, of the Spiritual Institution, will deliver the address. Service at seven o'clock. Mr. W. Wallace will be glad to deliver lectures in any part of London. A soiree and testimonial fund is in contemplation to reward Mr. Wallace somewhat, and to alleviate his present necessities, and, at the same time, to bestow on him the honour he has so justly merited. It is hoped that all friends will feel it a duty to do something for one of the oldest spiritual mediums in London. Donations may be sent to Mr. James Burns, 15, Southampton Row, W.C., or to Mr. J. W. Haxby, 8, Sandall Road, Camden Town, N.W. Post-office orders made payable at Chancery-Lane Post Office, W.C.

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Amount previously ac-	Mrs. E. ...	£0	2	0
knowned ...	Mrs. W. ...	0	4	0
Miss V. ...	Mrs. G. ...	0	2	0
Mr. L. ...	Mr. S. ...	0	2	0
Mr. Sasse ...	Mr. Starnes ...	0	2	6
Mr. B. Pearce ...	Mr. Burgess ...	0	5	0
Mr. Morris ...	Mr. Tebb ...	0	2	0
Mrs. Hawkins ...		0	1	6
				£5 18 6

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WANTED, in the W. or W.C. District, by a Clergyman, a moderately-sized ROOM, for holding private Meetings and Seances. It need not be furnished; and the house of a Spiritualist will be preferred.—Send terms to Rev. L.L.D., 15, Southampton Row, W.C.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.
The Phenomena of Death. Price 1d.
Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.
Spiritualism as an Aid and Method of Human Progress. 1d.
Concerning the Spiritual World and what Men Know thereof. 1d.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

FRIDAY, FEB. 5, Musical Practice, at 8.
SUNDAY, FEB. 7, Mr. Farquhar, at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, FEB. 8, Mrs. Olive at 8. Admission, 2s. 6d.
Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
WEDNESDAY, FEB. 10, Mr. Herne at 8. Admission, 2s. 6d.
Dr. Monok, at 8. Admission, 5s.
THURSDAY, FEB. 11, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, FEB. 5, Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock.
Mr. Feaver, Trance, Test, or Pantomimic Medium. Admission, 6d.
GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.
SATURDAY, FEB. 6, Mr. Williams. See advt.
SUNDAY, FEB. 7, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
Mr. Burns at Goswell Hall, at 7.
Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
W. Eglington's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m.; Admission free.
MONDAY, FEB. 8, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.
GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.
TUESDAY, FEB. 9, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 6d., to pay for the room.
WEDNESDAY, FEB. 10, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, FEB. 11, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Mr. Williams. See advt.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEB. 6, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
SUNDAY, FEB. 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 7 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 8.30.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Bidsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Deno's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
HEGRMONDWIKE, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.
HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.
OLDHAM, Temperance Hall, Horse-Edge Street, at 6.
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.
MONDAY, FEB. 8, BIRMINGHAM, 58, Suffolk Street, at 8.
CARDIFF. Messrs. Peck and Sadler's Seance at 1a, Nelson Terrace, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.
TUESDAY, FEB. 9, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
STOOCKTOW. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.
WEDNESDAY, FEB. 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.
LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. O'Brien at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.
THURSDAY, FEB. 11, BOWLING, Hall Lane, 7.30 p.m.
BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing; and Clairvoyant-medium.
FRIDAY, FEB. 12, LIVERPOOL. Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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MISS OHANDOS will give her third instructive DISCOURSE on ELECTRO-BIOLOGY on Monday evening, February 8th, at Eight o'clock, at 6, Blandford Street, Baker Street. Admission, 1s. For information concerning PRIVATE INSTRUCTION, communicate to Vale Cottage, Merrivale Street, Balham, Surrey—N.B. The present Course will be confined to six lectures.

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MADAME TASCA begs to announce that she gives LESSONS on the Pianoforte and in Harmony. Terms: Four Guineas for Twelve Lessons; or, Three Guineas at her own residence.—Address, Madame TASCA, Spiritual Institution, 15, Southampton Row, W.C.

MISS D'ARCY (Organist of the Sunday Services at Doughty Hall) begs to announce that she gives LESSONS on the Pianoforte, Organ, and Harmonium. Terms: One Guinea for Twelve Lessons.—Address, Miss D'Arcy, Spiritual Institution, 15, Southampton Row, W.C.

ASTROLOGY.—PROFESSOR WILSON, the celebrated Astrologer, may be CONSULTED on the Events of Life at 103, CALEDONIAN ROAD, King's Cross.—Personal Consultations only from 2 to 9 p.m. Fee, 2s. 6d. Time of birth required.

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19, CHURCH STREET, UPPER STREET, ISLINGTON.

WILL be OPENED on SUNDAY, FEBRUARY 14th, 1875, by MR. JAMES BURNS, Of the Spiritual Institution, who will deliver an Inaugural DISCOURSE on the occasion. Service to commence at Seven o'clock; doors open at half-past Six. Admission Free.

On MONDAY, FEBRUARY 15th, a TEA and SOIRÉE will take place in the above Hall, to celebrate the opening. Tea of the table at 6.30 p.m. The chair will be taken at 7.30, when several ladies and gentlemen have kindly promised their assistance to promote the harmony of the meeting. Tickets for Tea and Soirée, 1s. each; for Soirée only, 6d.; to be obtained at the Spiritual Institution, and at the above Hall.

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OR, SPIRITUALISM EXPLAINED.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 6s.; at 8 o'clock each evening. Address as above.

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